

NEW

COLLEGE COMPOSITION

For B. Sc. & B. Com.

By
R. ASAF & K. ASAF
EDITOR
M. R. ASAF

KITABISTAN PUBLISHING CO., URDU BAZAR
LAHORE

New COLLEGE COMPOSITION

FOR
B.Sc. & B.Com. CLASSES

BY
R. ASAF & K. ASAF

EDITOR M.R. ASAF
M.A., M.Ed., P.E.S. (1)
(Southwestern University U.S.A.)
Government College, Lyallpur.

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PREFACE

In combining in one book Class Notes on 'An Anthology of English Prose' and 'Selections From English Prose' prescribed for the B.Sc., and B.Com examinations of the University of the Punjab, the authors believe that they are meeting a real need. We have tried to make this book as useful as possible; however, there may be room for improvement, and suggestions in this connection will be most welcome.

R. ASAF & K. ASAF

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University of the Panjab
B.Sc. Pass Course Examination 1973—74

COMPULSORY SUBJECT

English Language Compulsory.

There shall be one paper carrying 100 marks of 3 hours.

Prose	40 marks
General	60 marks
	100

Essay writing	20 marks
Composition	20 marks
Translation	20 marks

or

Official correspondence

Text Book 'A Book of English Prose'

Syllabus and Courses of Reading
University of the Punjab
B.Com Part I 1973—74

Paper I :

FUNCTIONAL ENGLISH

Part A

1. A Short Descriptive Note of about 150 on familiar and visual subject like :

An Inter. Collegiate Debate.
How I Polish My Shoes.
A Garden in Spring.

2. Tenses Prepositions, Punctuation and Direct and Indirect Methods of Narration.
3. Comprehension of an Unseen Passage.
4. Translation of an Urdu Passage into English.

Part B

5. Text Selection from English Prose by M. Ibrahim and Ata ul Rehman.

Syllabus and Courses of Reading
University of the Panjab
B.Com Part II Pass Course

New Scheme Examination to be held in 1972. Paper A Business English.

1. (*i*) Study of sentence structure and correction and improvement of grammatically and logically defective sentences.

(*ii*) Punctuation.

2. Principles of composition writing and composition on a commercial or economic topic.
3. Business corresponding.
4. Report writing.
5. Precis writing.

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SUPPLEMENT (1)

For B.Sc. Students

Containing Class Notes on :

An Anthology of English Prose
Edited by Dr. Imdad Hussain

SUPPLEMENT (2)

For B Com. Students

Containing Class Notes on :

Selections From English Prose
Edited by . Ibrahim and Ata-ur-Rehman

CHAPTER 1

RULES OF GRAMMAR

In speaking and writing English, our students misuse certain words and expressions. The misuse is due to their ignorance of grammar. It can easily be avoided, if the following rules are carefully attended to, when writing English composition.

Agreement of the Verb with the Subject

1. **When two or more subjects are joined by** and **they take a plural verb** ; as,

    Amjad and Suleman are lazy boys.

    Ahmed, Nasir, and Wajid are honest.

2. **When two singular subjects refer to the same person or thing, they must take a singular verb** ; as,

    His son and heir is receiving education in Germany.

    A great statesman and scientist is dead.

3. **When two persons are meant, the article precedes each subject** ; as,

    The author and the state man have come here to deliver speeches.

4. **When two singular subjects imply one idea, they may take a singular verb** ; as,

    Bread and milk is his food.

    The horse and carriage is standing under the porch.

    Slow and steady wins the race.

5. **When two singular nouns which are synonymous are joined by** and, **they take a singular verb** : as,

Your dread and fear is unfounded.

6. **When two or more singular subjects are qualified by** each **or** every, **they take a singular verb** ; as,

Each man, woman, and child was taking food.

Every professor, lecturer, and student is bound to put on an academic dress.

7. **If a collective noun is used in a distributive or plural sense, it takes a plural verb** ; as,

The Committee were divided in opinion.

The Jury was not unanimous.

8. **The collective noun, when it is not used in the distributive or plural sense, takes a singular verb** ; as,

The Committee is unanimous in supporting him.

9. **If the plural noun is a proper name for a single object or unit, it takes a singular verb** ; as,

The United States of America is the most powerful republic.

"The Fundamentals of English" is a good book for teachers.

10. **When two or more singular nouns are joined by** either..... or, neither..... nor, **or** no, **they take a singular verb** ; as,

No pupil or teacher was there.

Neither you nor I am wrong.

Either he or I am right.

11. **If the subjects of different numbers are joined by** or **or** nor, **the verb must be plural and the plural subject** **ast immediately precede it** ; as,

Either Ahmed or his sisters have done this work.

Neither Amjad nor his brothers serve their parents.

12. Subjects, when they differ in number or person, take the plural verb.

(*a*) If one of the subjects is of the first person, the verb must agree with it in person ; as,

You, he, and I are going to college.

You and I have finished our work.

(*b*) When neither of the subjects is of the first person, the verb must agree with the subject of the second person ; as,

You and he have done your best in this respect.

13. Some nouns, though plural in form yet singular in meaning, must have a singular verb ; as,

News, Wages, Mathematics and Dynamics.

14. Some words, though singular in form, are regarded as plural and take a plural verb ; as,

Cattle, People, Gentry, Poultry.

15. Some nouns are used in the singular only ; as, Poetry, Furniture, Offspring, Scenery, Information.

Iqbal's poetry is full of the fragrance and odour of the East.

The whole furniture was burnt to ashes.

The scenery at Switzerland is very charming.

No further information is available on the subject.

16. Some nouns have the same form in the singular and plural ; as,

(*a*) Deer, Heathen, Sheep, Swine.

(*b*) Score, Dozen, Brace, Yoke, Pair, Gross, Hundred, Thousand.

17. **When** with, in addition to **or** as well as **connects a singular subject with a singular or plural subject, it takes a singular verb** ; as,

> The king, with his courtiers, has visited the museum.

18. **The verb** to be **takes the same case after it as before it** ; as,

> It is he who killed his brother.

19. **If a relative pronoun is the subject of the verb, it should agree with its antecedent in number and person;** as,

> I, who am poor, cannot help you
>
> You, who are rich, should help me.
>
> He, who is poor, should be helped.
>
> You are one of the best students who are reading in this college.

20. **When a singular noun is qualified by two adjectives and refers to two separate persons or things, it must take a plural verb** ; as,

> The fourth and the fith chapters of this book are very interesting.
>
> The black and the white horses are sold.

21. **If a singular subject is to be emphasised,** it **takes a singular verb** ; as,

> Not riches but education makes for success.

22. **In case the verb precedes the real subject and the sentence begins with** there, thine **or** such, **many writers use the singular verb** ; as,

> Thine is the kingdom and the power and glory.
>
> Such was the learning, tactfulness, and the self-control of Gladstone during the declaration on Home Rule as merited universal approval.

Note.—If a plural noun immediately follows the verb, the verb must be plural ; as,

There were lecturers on Political Science in this city.

The Sequence of Tenses

23. **A past tense in the principal clause is followed by a past tense in the subordinate clause** ; as,

He replied that he would go to Lahore.

24. **A past tense in the principal clause may be followed by a present tense in the subordinate clause when it expresses a universal truth** ; as,

He said that the earth moves round the sun.

25. **When the subordinate clause is introduced by** than, **even if there is a past tense in the principal clause, it may be followed by any tense required by the sense in the subordinate clause** ; as ;

He liked your brother better than he likes me.

Rules for using Shall and Will

26. **In assertive sentences merely future time is denoted by** shall **in the first person and by** will **in the second and third persons. Thus we should say** :

I shall write.
We shall run.
You will laugh.
They will eat.

27. **When, however, a** command **or** promise **or** threat **is to be expressed, then** shall **is used with second and third persons** ; as,

You shall go to Lahore. (I command you to go to Lahore).
He shall write a report. (I command him to write a report).
They shall go to Lahore. (I command them to go to Lahore).

28. When intention is to be expressed, then will **is used with the first person** : as,

I will help you. (I intend to help you).

Interrogative Sentences

29. In interrogative sentences shall **is used with the first and second persons when merely future time is expressed ;** as,

Shall I be forty next year ?

Shall you come back to-morrow ?

30. Will **is generally used with the third person when merely future time is to be expressed** ; as,

Will she be thirty years old to-morrow ?

31. Shall **is generally used with the third person when** a command or threat **is implied** ; as,

Shall he fire at the enemy ?

32. Will **is used with the second person when** intention **or** willingness **is implied** ; as,

Will you lend me this pen ?

Note.—Remember the following helpful verses on the use of **Shall** and **Will** :

In the first person, simply, shall foretells
In will, a threat or else a promise dwells.
Shall in the second and third doth threat :
Will simply then foretells the future feat.

Personal Pronouns

33. A pronoun should always agree with its antecedent in person, number and gender ; as,

Every one present there paid his subscription.

All the persons present there paid their subscriptions.

I am not one of those who believe in everything they hear.

34. One **is an indefinite pronoun and should be followed by** one ; as,

One must be clean in one's habits.

35. Each, Either, **and** Neither, **when used as pronouns, are followed by a singular verb ;** as,

Each of these hores runs ten miles an hour.

Either of these two roads leads to the station.

Neither of them is present.

36. **When a plural noun and a singular noun are joined by** or **or** nor, **the pronoun must be in agreement with the nearest previous noun** ; as,

Either Amjad or Shahid forgot to take his pen.

Neither Shamsa nor Hamida has done her work.

In the singular the first person pronoun comes last, while the second comes before the third ; as,

You and he must do your work.

You and I are supposed to do this work.

37. **Each other**, **One another**, Each other **should be used in speaking of two persons and things**, one another **in speaking of more than two** ; as,

The two brothers began to fight against each other.

Little children love one another.

38. Each, Either, **and** Neither **refer to persons or things one at a time, and must accordingly be followed by verbs in the singular** ; as,

Each of the girls was a beauty.

Either of the two roads leads to the Zoo.

Neither of the statements is true.

39. **A pronoun should be omitted when it takes the**

place of a noun in the objective case after a transitive verb ; as,

> "Will you have some bread ?" "Thanks, I have had."
>
> "Will you take my pen ?" "Thanks, I don't need it."

Relative Pronouns

40. Who is used for persons only ; it may refer to a singular or a plural noun ; as,

> The student who works hard succeeds in the examination.
>
> They ever live who die in a great cause.

41. Whose is used in speaking of persons, but sometimes of things without life ; as,

> The sun, whose rays give life to the earth, was worshipped by ancients as a god.
>
> This is the question whose solution has worried philosophers of all ages.

42. Which is used for things without life and for animals ; it is also used for persons when selection is meant, as,

> Is this the cat which was praised last month ?
>
> Which of these persons is the leader of the people ?

43. That is used for persons and things ; it may refer to a singular or a plural noun. That has no genitive case and it is never used with a preposition preceding ; as,

> I know the house that he lives in.
>
> The circumstances that led to the decision are not known.

44. What refers to things only. It is used without an

antecedent expressed and is equivalent to that which (or the thing which) ; as,

What cannot be cured must be endured.

45. **Farther, Further.** Farther **denotes great distance** ; further **means something additional** ; as,

Karachi is farther from Lahore than Multan.

Kamran had nothing further to say on the subject.

Use of Some Important Adjectives

46. **Some. Any.** Some **is used to show quantity in affirmative sentences and** any **in negative sentences** ; as,

He has got some money.

He did not give me any book.

47. **Much, Many.** Much **shows quantity, but** many **shows number** : as,

How much money do you need ?

There were many boys in the class-room.

48. **Many a, A many.** Many a **is always followed by a singular noun and therefore takes a singular verb.** A many **is always followed by a plural noun, and therefore takes a plural verb** ; as,

Many a soldier was killed in the great war.

A great many soldiers were killed in the great war.

49. **Nearest, Next.** Nearest **shows distance** ; next **shows position or order** ; as,

Which is the nearest police station to your village ?

My friend lives in the next house.

50. **Later, Latter, Latest, Last.** Later **and** latest **are used for time** ; latter **and** last **show position or order,**

Latter is used when there are two only ; last, when there are more than two. Later is opposed to earlier ; latter is opposed to former ; as,

I reached the college later than he.

What is the latest news from Japan ?

The later part of the book is interesting.

Amjad and Nasir are great friends ; the former (Amjad) is intelligent, but the latter (Nasir) is dull.

Ahmed came last of all.

51. **Little, A little, The little:** Little is negative, and means not much ; as,

There is little money (no money) in my pocket.

A little means some at least. It has a positive meaning ; as,

A little knowledge is a dangerous thing.

The little means the amount or quantity of ; as,

He gave away the little money he possessed.

52. **Few, A few, The few.** Few is negative, and equivalent to not many, hardly any. A few is positive, and equivalent to some. The few is equivalent to not many ; as,

He has few friends.

He will stay here for a few days.

The few remarks that the Minister made were very suggestive.

53. **Elder, Older, Eldest, Oldest.** Elder and eldest are used of persons only and not of things. They denote the position of one member of a family with reference to another or others of the same family. Older and oldest are used for both persons and things ; as,

Absan is my elder brother.

His eldest son is employed in a bank.

This is the oldest tree in the Zoo.

My elder sister is older than I by three years.

54. **Each, Every.** Each **means one of two or more things ; Every is always used in speaking of some number exceeding two** ; as,

The two girls had each a book.

Every man wishes to be happy.

The Use of Some Adverbs

55. **Much, Very.** (*a*) Much **qualifies adjectives or adverbs in comparative degree** ; very **in the positive** ; as

It is much hotter to-day.

It is very hot to-day.

We travelled quickly, but not very comfortably.

(*b*) Much **qualifies past participles** ; very **present participles** ; as,

He was much astonished at hearing this news.

The book is very interesting.

56. **Too. The adverb** Too **denotes some kind of excess. It means** more than enough.

Incorrect	Correct
Honey is too sweet.	Honey is very sweet.
He writes too neatly.	He writes very neatly.
The water is too pure.	The water is very pure.

57. **Enough.** Enough **signifies that the proper limit has been reached. It is thus opposite in meaning to the Adverb** too ; as,

The patient is now strong enough to leave his bed (as strong as he should be).

The water is now warm enough for me to bathe (as warm as I wish it to be).

His pay is high enough for his work (as high as it should be).

58. Perhaps, Probably. Perhaps **means** possibly. Probably **means** most likely.

> **Incorrect.** What is the time ? It is perhaps six o'clock.
>
> **Correct.** What is the time ? It is probably six o'clock.

59. Since **as an adverb means** : (*i*) ago, i.e. **from a point of time backwards to the time under reference. Use the past indefinite** :

> **Incorrect.** Her death has occurred long since.
>
> **Correct.** Her death occurred long since.

(*ii*) afterwards, i.e. **from a time in the past to the present time. Use the present perfect tense.**

> **Incorrect.** Ever since I regretted it.
>
> **Correct.** I have been regretting it ever since.

60. Else **should be followed by** but ; as,

> It is nothing else but pride.

61. **Only too.** Only too **means** very : as,

> I am only too glad (very glad) to meet you.

Note.—Only is also used as an Adjective :

> Amjad was the only son of his father.

The Use of Some Important Prepositions

62. Since, For, From. Both since **and** from **are used before a point of time, while** for **is used before a period of time** ; as,

> She has been here since Monday.
>
> He has been suffering from fever for two days.
>
> Ahmed will start rowing from to-morrow.

Note.—Since is preceded by a verb in the perfect tense, while **From** can be used with any tense.

63. **Before, By, Within.** Before **and** by **are used with a point of time, while** within **is used with a period of time** ; as,

Kazim came back within an hour.

64. **In, Within.** In **means** at the end of, **while** within **means** before the end of ; as,

The game will end within an hour (before the hour is passed).

The game will end in an hour (at the end of and not exceeding an hour).

65. **In, Into.** In **refers to a position already inside anything and** into **refers to a movement towards the inside of anything** ; as,

She was in the garden.

She went into the garden.

66. **In, at.** In **refers to a much wider space or time than** at ; as.

Come at 8 o'clock.

The Taj is at Agra in India.

67. **In, After.** In **is used about the future time, while** after **is used about the past** ; as,

Shahid will come in a few minutes (not after).

Amjad left after an hour (not in).

68. **On, At.** On **is used before a particular date or day and** at **before a particular hour** ; as,

I shall come on Friday at 6 o'clock.

69. **Between, Among.** Between **is used about two persons or things, whi'e** among **is used for referring to more than two persons or things** ; as,

The money was divided not between his two sons but among all of them.

70. **Beside, Besides.** Beside **means** by the side of, while besides means in addition to ; as,

Besides my son, my cousin also set beside me.

71. **By, With.** By **is used with the doer or agent, while** with **is used before the instrument with which a person does a thing** ; as,

The tiger was shot by me.

The tiger was shot with a rifle.

72. **Only.** Only **as an adverb modifies the verb that follows it ;** as,

The Principal only meant to warn him (did nothing else except warning).

I have taken tea only (and no other thing).

73. **By and by.** By and by **means** after an interval ; as,

The patient will feel better by and by.

(It is wrong to use it in the sense of **gradually**).

74. **At present, Gradually.** At present **means** at the present time, **while** present **means** shortly after ; as,

At present, he is not in the college.

She will return presently.

75. **Hard, Hardly.** Hard **means** diligently, **but** hardly **means** scarcely ; as,

Shahid works very hard these days.

Amjad can hardly keep pace with him.

76. **Of course. This adverb means** in the course of nature **or** by natural conesquence **and introduced as a sort of apology for saying something which must necessarily be true and is, therefore, worth mentioning ;** as,

His only son was killed and, of course, he was sad.

Note.—The students geneally use this adverb in place of *certainly* or *surely*. Such use cannot be too strongly condemned.

Incorrect	Correct
1. He will of course go to Lahore to-morrow.	1. He will certainly to Lahore tomorrrow.
2. Of course, she sings very well.	2. She certainly sings very well.

77. **Still, Yet.** Still **expresses the continuance of a condition.** Yet **lays emphasis on an expected** event ; as,

She is still in the school.

Anjam has not finished his work yet.

78. **Conjunctions. When the conjunctions,** when, while, till, after before, **in subordiuate sentences are used with reference to some future event, they are not followed by a verb in future tense even when the verb in the principal clause is in the future.**

Incorrect. When I shall see him I will give him your message.

Correct. When I see him I will give him your message.

Incorrect. Before you will come he will have left the station.

Correct. Before you come, he will have left the station.

79. **Note the following correlatives :**

Hardly......when.

Incorrect. Hardly had I finished one file another set of files arrived.

Correct. Hardly had I finished one file when another set of files arrived.

Though......yet.

Incorrect. Though he betrayed me but I will do him no harm.

Correct. Though he betrayed me, yet I will do him no harm.

Other ...than.

Incorrect. He had no other claim to the senior grade but his seniority.

Correct. He had no other claim for the senior grade than his seniority.

Scarcely...... when.

Incorrect. He had scarcely recovered from fever than he contracted bad cold.

Correct. He had scarcely recovered from fever when he contracted bad cold.

Not only......but also.

Incorrect. Not only is she beautiful but shy.

Correct. Not only is she beautiful but she is shy also.

As......so.

Incorrect. As I have fever to-day, so I cannot attend the court.

Correct. I cannot attend the court as I have fever to-day.

Neither......nor.

Incorrect. The man is neither fool or mad : he is merely idle.

Correct. The man is neither a fool nor mad ; he is merely idle.

Either......or.

Incorrect. Either he as well as she is a missionary.

Correct. Either he is a missionary or she is.

So far as ; As far as.

Incorrect. So far I am concerned he is ruined.

Correct. So far as I am concerned, he may as well be ruined.

Incorrect. As far service is concerned, you are free to act as you please.

Correct. As far as service is concerned, you are free to act as you please.

Such......that.

Incorrect. Such was her jealousy as she struck at nothing to gratify her malice.

Correct. Such was her jealousy that she struck at nothing to gratify her malice.

Such......as.

Incorrect. There is no such town which you mention.

Correct. There is no such town as you mention.

Both......and.

Incorrect. Both Arshad as well as his sister were present.

Correct. Both Arshad and his sister were present.

80. Until, So long as, While. Until **refers to the time which passes before a certain action or event takes place ;** so long as **and** while **refer to the time during which an action or event takes place.**

Incorrect. Until you have bad companions you will not do well.

Correct. So long as you have bad companions you will not do well.

81. When or Since. When, **refers to a point of time. It must never be used for** since, **to express the cause or reason.**

Incorrect. When you do not believe me, I must keep quiet.

Correct. Since you do not believe me, I must keep quiet.

82. As if, For so to speak, As it were.

Incorrect. He is as if the Napoleon of his country.

Correct. He is as it were the Napoleon of his country.

83. Unless. Unless **means** if not **; thus "Unless you work you will fail in the examination," means, "If you do not work, you will fail in the examination." In the sentence "Unless you do not work you will fail,"** not **is seperfluous and incorrect.**

84. And, But.

Incorrect. He is a good student but I have much pleasure in recommending him.

Correct. He is a good student and I have much pleasure in recommending him.

85. Some common mistakes in the use of conjunctions.

(1) She was chosen to be a beauty queen. (Say, She was chosen beauty queen.)

(2) The choice is between glorious death or shameful life. (Say, and...)

(3) I would prefer to die than yield. (Say, I would rather die than yield.)

(4) I am not sure if he will succeed. (Say, that).

(5) When the college bell rang, the Principal was yet lecturing to the Assembly. (Say, still.)

(6) She did nothing else than cry. (Say, but.)

(7) He wished to make Aslam as his assistant. (Omit as.)

(8) He walks as his father. (Say, He walks as his father does.)

Article

Two kinds of Article :

(*a*) The Indefinite Articles are **A** and **An.**

(*b*) **The** is a Difinite Article.

86. The use of Indefinite Articles 'A' and 'An.'

'A' is used :

(1) Before a consonant ; as,

a cow, a man, a boy, a horse.

Note.—The English alphabet contains twenty-six letters. These letters are divided into vowels and consonants. There are five vowels : *a*, *e*, *i*, *o*, and *u*. All other letters (except *w* and *y*) are consonants.

(2) Before any word beginning with 'U' (sound **U** pronounced as **yoo**) ; as,

a utensil, a university, a union.

(3) Before words denoting number ; as,

a dozen, a score, a thousand.

(4) Before **'O'** (when pronounced as **wa**) ; as,

a one-sided affair, a once common practice.

(5) Before **few**, **good many**, **great many**, **good deal**, **great number** : as,

I have only a few annas with me.
A good many boys live in the hostel.
He knows a good deal about it.
A great number of soldiers were killed in the Great War.

'An' is used :

(1) Before a vowel ; as,

an importat matter, an upper storey.

(2) To show one like ; as,

A Kamni Kaushal (a girl as pretty as Kamni Kaushal) is born in the house.

(3) To mean each ; as,

I earn twenty thousand rupees a year.

(4) To refer a definite individual whom the speaker may have in mind ; as,

A friend gave me this pen.
A policeman came to arrest him.

(5) To mean the same ; as,

They are all of a kind.

(6) Before a silent 'h' as,

an heir, an honest man.

Note.—**A** and **An** are used before singular nouns only, and generally before common nouns. Porper nouns, material nouns and abstract nouns do

not take articles before them. But when used as common nouns, proper and abstract nouns, too, have articles before them ; as

Only a Jinnah could have saved the situation.

87. The use of Definite Article 'The.'

'The' is used :

(1) To denote a particular person or thing ; as,

The boy stood on the burning deck.
Is this the book I gave you ?

(2) To denote possession ; as,

Ruin stared him in the face.

(3) To denote a class or kind of anything ; as,

The dog is a faithful animal.

The cow is a useful animal.

(4) Before a national name ; as,

The Pakistani, The English, The French.

(5) Before the names of ships ; as,

The Caledonia, The Asia, The Elizabeth.

(6) Before the names of professions ; as,

The bench and the bar.

(7) Before the names of rivers, seas, gulfs, oceans, mountain ranges, or groups of islands (not before a single mountain or a single island) ; as,

The Mediterranean, The Atlantic, The Bay of Bengal, The Himalayas.

(8) Before the names of sacred books ; as,

The Quran, The Bible, The Ramayana.

(9) Before the names of striking things ; as,

The Earth, The Sky, The Sun.

(10) Before the dates of a month ; as,

We came here on the second of September.

(11) As an adverb of degree ; as,

The more, The merrier.

(12) Before proper, material and abstract nouns to make them common ; as,

Agha Hashar was acknowledged as the Shakespeare of India.

88. 'The' is not used in certain cases :

(1) Before proper nouns, **the** is to be omitted. We cannot say, 'The Ahsan came here.

(2) Material and abstract nouns used in a general sense do not have **the** before them. e.g. beauty. water, grace, etc. But we have 'The water of Indus.' 'The beauty of early morning.'

(3) Before common nouns used in pairs ; as,

Father and son went to Karachi.

Husband and wife attended the meeting.

(4) Before plural nouns denoting a class ; as,

Girls go to school.

(5) Before the names of continents, countries, lakes, capes, cities, towns, days, months, arts, languages, sciences, diseases, subjects ; as,

Asia, Turkey, Afghanistan, Multan, Lahore Tuesday, January, Music, German, Zoology, History, Geography.

(6) Before a common noun in the vocative case ; as, Stand here, boys !

(7) If **this, that, each, every, which, what,** or a possessive noun comes before the noun ; as,

Which book is yours ?
I do not want this pen.

(8) Before certain titles and names indicating relationship, *e.g.* Nawab Mamdot, Mian Iftikharuddin.

(9) Before adjectives used as nouns and signifying languages and colour ; as,

He does not know English.

(10) Before names of diseases, of regular meals and of things single in kind ; as, Cholera, Breakfast, God, Parliament.

CHAPTER 2

COMMON ERRORS EXPLAINED

The want of help towards acquiring the power of writing idiomatic and correct English is unquestionable. Below is given a list of common errors in English. Some of these are the result of ignorance of the rules of English grammar, while others spring from the tendency of doing a literal translation of the vernacular idioms. The correct forms and adequate reasons are given side by side for reference and guidance.

Incorrect	Correct
The girl love her mother.	The girl loves her mother
All men is mortal.	All men are mortal.

(A finite verb agrees with its subject in number and person.)

Ahmed and his brother is in class.	Ahmed and his brother are in class.
Oil and water does not mix.	Oil and water do not mix.

(Two singular subjects joined by and **require the predicate verb to be plural.)**

Either Ahmed or his brother are to go.	Either Ahmed or his brother is to go.
Neither the cat nor the dog eat fruit.	Neither the cat nor the dog eats fruit.

(Two singular subjects joined by either..... or neither ......nor **require the predicate verb to be singular.)**

The fish as well as the whale live in the sea.	The fish as well as the whale lives in the sea.
Coffee as well as cocoa need heat and moisture.	Coffee as well as cocoa needs heat and moisture.

(Two singular subjects joined by as well as **require the predicate verb to be singular.)**

Incorrect	Correct
To sleep are necessary to life.	To sleep is necessary to life.
Learning were known in ancient times.	Learning was known in ancient times.

(An Adverb is always in the third person unless its subject is a personal pronoun in the first and second persons. When the subject is an infinitive, a gerund, or a clause, the verb must also be in the singular number.)

My hat and his were lost.	His hat and mine were lost.
We and they cannot agree.	They and we cannot agree.

(*When two or more subjects, not of the same person, are joined by* and, *the verb is in the first person rather than the second, and in the second rather than the third. The subject in the first person must always come last.*

Either my friend or I is willing to go.	Either my friend or I am willing to go.
Either you or he have broken the desk.	Either you or he has broken the desk.

(*When two subjects, not of the same person, are joined by* or *or* nor, *the verb agrees with the subject nearest it.*)

My pupils as well as I am at work.	My pupils as well as I are at work.
My friends as well as he says the same thing.	My friends as well as he say the same thing.

(*When two subjects, not of the same person, are joined by* as well as *the verb agrees with the first subject.*)

This pupils are too idle to learn.	The pupils are too idle to learn.
Those bird is perching on the tree.	That bird is perching on the tree.

(*The demonstrative adjective must agree in number with the noun it qualifies.*)

Incorrect	*Correct*
My mother is sick and I mu t help him.	My mother is sick and I must help her.
My son and nephew have arrived. Have you seen him ?	My son and nephew have arrived. Have you seen them ?

(*A pronoun must be of the same gender, number, and person as its antecedent.*)

You are the boy who are wanted.	You are the boy who is wanted.
I am the man who write this book.	I am the man who writes this book.

(*A relative pronoun, if the choice lies between two antecedents, not of the same person, agrees with the antecedent nearest it.*)

I went to Ahmed's the grocer's shop.	I went to Ahmed the grocer's shop.
Have you seen your brother's Arshad's book ?	Have you seen your brother Arshad's book ?

(*A noun in apposition with a pronoun or with another pronoun must be in the same case. A noun in the possessive case drops its apostrophe 's' when it is in apposition with another possessive.*)

The sun rose in the east.	The sun rises in the east.
Fish lived in water.	Fish live in water.
At present there were many cars in Pakistan.	At present there are many cars in Pakistan.

(*The tenses which give rise to most errors in composition are the present indefinite, the present perfect, the past perfect, and the future perfect.*)

He is absent a week.	He has been absent for a week.
They are ill a long time.	They have been ill for a long time.

(*The present indefinite has been used for the present perfect.*

Incorrect	*Correct*
I did not see him for three weeks.	I have not seen him for three weeks.
He did not yet do his home work.	He has not yet done his home work.

(*The past indefinite has been used for the present perfect.*)

Incorrect	*Correct*
Columbus has discovered America.	Columbus discovered America.
The servant has not come when called.	The servant did not come when called.

(*The present perfect has been used for the past indefinite.*)

Incorrect	*Correct*
I will go to Multan tomorrow.	I shall go to Multan tomorrow.
He shall go home after school.	He will go home after school.
We will go to bed at sunset.	We shall go to bed at sunset.

(*In assertive sentences* shall *used with the first person and* will *used with the second and third persons express simple future ;* shall *used with the second and third persons expresses implied command ;* will *used with the first person expresses implied intention.*)

Incorrect	*Correct*
The Red Indian was killing with an arrow.	The Red Indian was killed with an arrow.
The boy is beat by his mother.	The boy is beaten by his mother.
The boys are take down dictation.	The boys are taking down dictation.

(*The auxiliary verb* to be, *when used to form the passive voice, is followed by a past participle ; when used to form the continuous tenses, by a present participle.*)

Incorrect	*Correct*
Where have you putting my book ?	Where have you put my book ?
They will have went by now.	They will have gone by now.
Why has he wrote this so badly ?	Why has he written this so badly ?

(*The auxiliary verb* to have *is always followed by a past participle.*)

I shall beginning my home work at 6 p.m.	I shall begin my home work at 6 p.m.
He will gone home soon.	He will go home soon.
How did you worked this sum ?	How did you work this sum ?

(*The auxiliary verbs* shall, will, may, do *are always followed by an infinitive without the word 'to'.*

The boy could not learned his lesson.	The boy could not learn his lesson.
You must always obeying your parents.	You must always obey your parents.
Children ought not smoke.	Children ought not to smoke.
Boys ought not gamble.	Boys ought not to gamble.

(*The verbs* can *and* must *are always followed by an infinitive without the word 'to'.* Ought *is always followed by an infinitive with the word 'to'.*)

The beggar has no bed to lie.	The beggar has no bed to lie on.
The old man used a stick to walk.	The old man used a stick to walk with.
The boy wanted someone to talk.	The boy wanted someone to talk to.

(When the gerundial infinitive of an intransitive verb is used to qualify a noun, it must be followed by a preposition.)

Incorrect	*Correct*
I was angry at him falling.	I was angry at his falling.
We rejoiced at them coming.	We rejoiced at their coming.

(A noun or a pronoun denoting a person or some other living being must be in the possessive case when placed before a gerund.)

I depend on you to be present.	I depend on your being present.
Prevent that man to speak.	Prevent that man from speaking.

(A noun infinitive and a gerund are equivalent in meaning. When, however, a verb requires to be followed by a preposition, the gerund and not the infinitive must be used.)

The exercise was mark by the teacher.	The exercise was marked by the teacher.
Tin is dig out of the earth.	Tin is dug out of the earth.
Wealth is seek by most persons.	Wealth is sought by most persons.

(The passive voice must be used when the subject of a sentence suffers the action expressed by the verb. Wrong form of verb has been used in the above sentences.)

What do you do to amuse ?	What do you do to amuse yourself ?
We enjoyed at the party.	We enjoyed ourselves at the party.
She amused by reading a story.	She amused herself by reading a story.
Did you enjoy at the theatre ?	Did you enjoy yourself at the theatre ?

(*The verbs* to amuse, to enjoy, to interest *are often followed by a reflexive pronoun as object. The pronoun must never be omitted.*)

Incorrect	*Correct*
Many houses are built of stones.	Many houses are built of stone.
Foods are necessary to life.	Food is necessary to life.
My friend has black, curly hairs.	My friend has black, curly hair.
Drink waters when you are thirsty.	Drink water when you are thirsty.

(*A material noun must not be put into the plural number.*)

This stool is made of the wood.	This stool is made of wood.
The mutton is easy to digest.	Mutton is easy to digest.
Draw lines with the red ink.	Draw lines with red ink.

(*A material noun must not be used with an article; however, there are some exceptions as in the following sentences.*)

Rice of Siam is excellent.	The rice of Siam is excellent
Teak of Burma is valuable.	The teak of Burma is valuable.
Hair of the Negro is woolly.	The hair of the Negro is woolly.

(*An article can be used with a material noun. however, when some special variety of the material is indicated.*)

Many rice are grown in Burma.	Much rice is grown in Burma.
I have not many money.	I have not much money.
We saw many fruit in the market.	We saw much fruit in the market.

(*The word* many *must not be used with a material noun.*)

Incorrect	*Correct*
To be an engineer require skills.	To be an engineer requires skill.
The storm caused many damages.	The storm caused much damage.
Peasants have but few knowledges.	Peasants have but little knowledge.

(*An abstract noun must not be used in the plural number.*)

Few people can speak Bengali with the fluency.	Few people can speak Bengali with fluency.
A priest should have the purity of heart.	A priest should have purity of heart.

(*An abstract noun must not be used with an article. Exception : An article can be used with an abstract noun. however, where some special quality or condition is referred to ; as, "Wisdom of Solomon was great." Change 'Wisdom of Solomon' to The Wisdom of Solomon.'*)

How many cattles graze in that field ?	How many cattle graze in that field ?
Several of the gentries are to be present.	Several of the gentry are to be present.
Many peoples are walking to and fro.	Many people are walking to and fro.
Poultries are on sale in the market.	Poultry are on sale in the market.

(*The words* cattle, gentry, people, *though singular in form, are plural in sense and they must not be given a plural ending.*)

Lift up your desk's cover.	Lift up the cover of your desk.

Incorrect	*Correct*
He listened to the rain's falling.	He listened to the falling of the rain.
Where is the box's lid ?	Where is the lid of the box?

[*The* apostrophe's (*'s*) *must be used with nouns only when they denote persons, other living beings, or personified things.*]

Girl can sew nicely.	The girl can sew nicely.
Singapore is British colony.	Singapore is a British colony.
We saw elephant this morning.	We saw an elephant this morning.

(*A common noun in the singular number requires an article before it.*)

Shylock said that Portia was Daniel.	Shylock said that Portia was a Daniel.
Bangkok is Venice of the East.	Bangkok is the Venice of the East.

(*When a proper noun is used as a common noun in the singular number, it requires an article before it.*)

He has any money to give his parents.	He has some money to give his parents.
There is not some rice in our shop.	There is not any rice in our shop.
Do some boys wish to return home ?	Do any boys wish to return home ?

(*The adjective* some *is used in affirmative sentences ; the adjective* any *is used in negative sentences ;* some *and* any *may both be used in interrogative sentences though it is more common to use* an.)

Apes have a little intelligence.	Apes have little intelligence.
Please give me little bread.	Please give me a little bread.

Incorrect	*Correct*
Be quick, you have only little time left.	Be quick, you have only a little time left.

(Little *means not much* ; a little *means a small quantity.*)

My teacher is senior than the others.	My teacher is senior to the others.
That man is inferior than I in rank.	That man is inferior to me in rank.

(*Use* to *and not* than *after such words as senior, junior.*)

Ahmed is a cleverest boy at grammar.	Ahmed is the cleverest boy at grammar.
Mr. Ghulam Muhammad is a chief man in Pakistan.	Mr. Ghulam Muhammad is the chief man in Pakistan
Mr. Khayal is a Principal of this College.	Mr. Khayal is the Principal of this College.

[*The indefinite articles* (a, an) *must not be used before a noun preceded by an adjective in the superlative degree or before any word having a superlative sense.*]

"Julius Caesar" is a best play.	"Julius Caesar" is a very good play.
Algebra is a hardest subject.	Algebra is a very hard subject.
This is a sweetest music.	This is a very sweet music.

(*Do not use the superlative degree as an equivalent to the positive degree qualified by* very.)

Iron is too useful.	Iron is very useful.
My grandfather is too old.	My grandfather is very old.

(*The adverb* very *denotes that a quality exists to a great degree. The adverb* too *denotes that there is an excess of a quality.*)

Note.—Many absurd mistakes arise from the confusion of these two adverbs. Thus the sentence, "My grandfather is too old" means that the old gentleman has lived long enough so he ought to die without further delay.

Corrcct	*Incorrect*
Today is very duller than yesterday.	Today is much duller than yesterday.
I was very astonished at the news.	I was much astonished at the news.
I grant your request much willingly.	I grant your request very willingly.
Crocodile is a much extra-ordinary creature.	Crocodile is a very extra-ordinary creature.

(Much *qualifies adjectives and adverbs in the comparative degree* ; much *qualifies past participles.* Very *qualifies adjectives and adverbs in the positive degree* ; very *also qualifies present participles.*)

We begin work at the morning.	We begin work in the morning.
I shall see you in the end of the day.	I shall see you at the end of the day.
We live in Lahore at Pakistan.	We live at Lahore in Pakistan.

(*The preposition* at *refers to a small extent of time or space ;* in *refers to a larger extent.*)

The robber was killed by a sword.	The robber was killed with a sword.
The gun was fired with a soldier.	The gun was fired by a soldier.

(*The preposition* with *denotes instrument ;* by *denotes agent or doer.*)

I poured the ink in the bottle.	I poured the ink into the bottle.

Incorrect	*Correct*
My clothes are into the wardrobe.	My clothes are in the wardrobe.

(*The preposition* in *shows rest inside some place or thing ;* into *shows motion tow rds the inside of some place or thing.*)

Although he is rich but he is mean.	Although he is rich, yet he is mean.
Though he is strong but he is cowardly.	Though he is strong, yet he is cowardly.
Though he is present but he will not work.	Though he is present, yet he will not work.
Although we are poor but we are cheerful.	Although we are poor, yet we are cheerful.

(Though *and* although *are followed by* yet *and never by* but.)

The teacher said that, "I shall examine you to-morrow."	The teacher said, "I shall examine you to-morrow."
My mother said that, "Your father will be here soon."	My mother said, "Your father will be here soon."
Socrates enquired that why the women were crying.	Socrates enquired why the women were crying.

(*Never use* that *before a quoted sentence or before a relative or interrogative adverb.*)

As long as you work you will make no progress.	Until you work you will make no progress.
We will work until the day lasts.	We will work as long as the day lasts.

(*To express time before the conjunction,* until *must be used ; to express time how long, use* as long as *or* while.)

No sooner she saw her sick child, she cried bitterly.	No sooner did she see her sick child than she cried bitterly.

Incorrect	*Correct*
No sooner he heard the result he ran to tell his parents.	No sooner did he hear the result than he ran to tell his parents.

(*Use the conjunction* than *and the auxiliary* do *with the phrase* no sooner.)

He is absent in order that he is sick.	He is absent because he is sick.
We work because we live.	We work so that we may live.
He joined the club because to meet his friends.	He joined the club in order to meet his friends.

(*Use* because *to express a cause or reason ; use* in order that, so that *to express purpose.*)

In Pakistan possesses much mineral wealth.	Pakistan possesses much mineral wealth.
On the road are very wet.	The roads are very wet.

(*A noun or pronoun subject to a verb cannot at the same time be governed by a preposition.*)

In fancient times there are slaves.	In ancient times there were slaves.
Once upon a time, there is a king.	Once upon a time there was a king.
King Alfred rules in olden days.	King Alfred ruled in olden day.

(*An expression denoting past time can be used only with a verb in the past tense.*)

At present I shall be writing this book.	At present I am writing this book.
At this time many people were poor.	At this time many people are poor.

(*An expression denoting present time can be used only with a verb in the present tense.*

Incorrect	*Correct*
In future he comes at 10 o'clock.	In future he will come at 10 o'clock.
I hope I pass next year.	I hope I shall pass next year
In a few minutes the clock is striking four.	In a few minutes the clock shall strike four.

(*An expression denoting future time can be used only with a verb in the future tense.*)

He told me he is ill.	He told me he was ill.
The man said he will go to Karachi.	The man said he would go to Karachi.
The master said that failure comes from laziness.	The master said that failure come from laziness.

(*When the verb in the principal clause is in the past tense, the verbs in the subordinate clouses must be in the past tense. Past is followed by past.*)

This bird was born yesterday.	This bird was hatched yesterday.
The hen born an egg this morning.	The hen laid an egg this morning.
My born day is May 23rd.	My birthday is May 23.

(*It is not idiomatic to use the word* born *for other than human beings and animals.*)

I want to lend your book.	I want to borrow your book.
Please borrow me your pen.	Please lend me your pen.

(*Use the word* borrow *when you temporarily take some thing from a person use* lend *when you temporarily give something to a person.*)

I shall do my work as possible as I can.	I shall do my work as well as I can.

Incorrect	*Correct*
He says he will try as possible as he can.	He says he will try as hard as he can.

(*Do not use the verb* can *and the adjective* possible *in the same sentence.*)

My friend was died some time ago.	My friend died some time ago.
You will be died if you take poison.	You will die if you take poison.
I saw a died dog in the gutter.	I saw a dead dog in the gutter.
My friend was death.	My friend was dead.

[(*a*) *The verb* to die *is intransitive and so cannot be used in the passive voice.* (*b*) *The word* dead *is an adjective and may be used attributively and predicatively.* (*c*) *The word death is an abstract noun and so cannot be used to qualify another noun.*]

I ever see that man pass my house.	I often see that man pass my house.
We ever begin lessons at 8 a.m.	We always begin lessons at 8 a.m.

(*Do not use the word* ever *in the sense of* sometimes, occasionally, often, always, *etc.*)

I am difficult to do this sum.	It is difficult for me to do this sum.
He is easy to speak French.	It is easy for him to speak French.
They are troublesome to walk so far.	It is troublesome for them to walk so far.

(*Sentences expressing mental feelings are usually written impersonally, that is with* it *as their subject.*)

We study Chinese language.	We study Chinese.
Did you ever try to learn Bengali language ?	Did you ever try to learn Bengali ?

(*Do not use the word* language *after such words as* English, Chinese, French, Latin, *etc., unless those words are preceded by the definite article.*)

Incorrect	*Correct*
The people in Karachi are very much.	The people in Karachi are very many.
How many wood do you require ?	How much wood do you require ?

(*Use the adjective* many *with common nouns ; use* much *with material and abstract nouns.*)

He is ill since the 4th instant.	He has been ill since 4th instant.
He taugh us since January.	He has taught us since January.

(*The word* since *as a preposition denotes a point of time but never a space or period of time. It must always be preceded by a verb in a perfect tense*).

We are vaccinated to protect germs.	We are vaccinated to prevent germs from attacking us.
A father prevents his children from harm.	A father protects his children from harm.

(*The verb* to prevent *means* to stop something from happening ; *the verb* to protect *means* to take care of, *or* guard).

Mr. Ahmed has gone to England two months since.	Mr. Ahmed went to England two months since.
I had seen him ten minutes since.	I saw him ten minutes since.

(*When the word* since *is an adverb it means* ago *and must be used with a verb in the past indefinite tense*).

The poet and statesman are dead.	The poet and statesman is dead.

(*When two singular nouns refer to the same person or thing, and have but one article or other qualifying words in front of them, the verb must be singular*).

Incorrect	*Correct*
The peace and good order of society were not promoted by the feudal system.	The peace and good order of society was not promoted by the feudal system.

(*When the two singular nouns are practically synonymous, one being added to the other for the sake of emphasis or elucidation, the verb must be singular*.

Bread and butter are what they usually have for breakfast.	Bread and butter is what they usually have for breakfast.
The ebb and flow of water of the tides are now understood.	The ebb and flow of water of the tides is now understood.

(*When two singular nouns, though not synonymous, are intended to express jointly a single idea or a single whole, the verb must be singular*).

The logical and historical analyses of a language generally coincides.	The logical and historical analyses of a language generally coincide.

(*When the same singular noun is qualified by two contrasted adjectives, so that two separate persons or things are thereby denoted, the verb must be plural*).

The League Ministry is much divided regarding the language policy.	The League Ministry are much divided regarding the language policy.

(*When the singular noun is a noun of multitude, i.e., a collecting noun used in a distributive or plural sense, the very must be plural*).

The characteristic of Shaftesbury consists of	The characteristics of Shaftesbury consists of

Incorrect	*Correct*
collection of disquisitions.	collection of disquisitions.

(*When the plural noun is a proper name for some collective object, the verb must be singular*).

Each man, woman, and child were taking food.	Each man, woman and child was taking food.

(*When two or more singular subjects are qualified by* each *or* every, *they take a singular verb*).

No pupil or teacher were there.	No pupil or teacher was there.
Neither you nor I are wrong.	Neither you nor I am wrong.
Either he or I are right.	Either he or I am right.

(*When two or more singular nouns are joined by* either...or, neither...nor, *or* no *they take a singular verb*).

Either William or his sisters has done this work.	Either William or his sisters have done this work.
Neither John nor his brothers serves their parents.	Neither John nor his brothers serve their parents.

(*If the subjects of different numbers are joined by* or *or* nor, *the verb must be plural and the plural subject must immediately precede it*).

The woman is man's mate.	Woman is man's mate.
The ear has not heard it.	Ear has not heard it.

(*No article is used with a common noun when conveying a general notion*).

He is bent to study English.	He is bent on studying English.

(*It is incorrect to use an infinitive with it*).

William's reason for not coming to see us is because he is very busy.	William's reason for not coming to see us is that he is very busy.

(Reason *is not followed by* because *but by* that *or* why).

There have been three famous talkers in Great Britain either of whom would illustrate what I say about dogmatists well enough for my purpose.	There have been three famous talkers in Great Britain any one of whom would illustrate what I say about dogmatists well enough for my purpose.

(Either *is used for two things* ; any *for more than two*).

Ahmed and Bashir agreed among themselves to share the profits.	Ahmed and Bashir agreed between themselves to share the profits.
Ahmed, Bashir and Qadir agreed between themselves to share the profits.	Ahmed, Bashir and Qadir agreed among themselves to share the profits.

(*As a general rule*, between *is used in reference to two things, and* among *in reference to more than two*).

CHAPTER 3

SOME COMMON PITFALLS

	Incorrect	*Correct*
1.	He shook my arm.	He shook by my arm.
2.	He lives in the boarding.	He lives in the boarding house.
3.	The light has gone out.	The light have gone out.
4.	Your's sincere friend.	Your sincere friend.
5.	I took his test.	I gave him a test.
6.	She was married with him.	She was married to him.
7.	Copy this word by word.	Copy this word for word.
8.	Passing marks.	Pass marks.
9.	Urgent business.	Piece of urgent business.
10.	Iqbal was both a poet and a philosopher.	Iqbal was both a poet and philosopher.
11.	Be true to your words.	Be true to your word.
12.	I have received order of transfer.	I have received orders of transfer.
13.	He denied that he had not gone to the pictures.	He denied that he had gone to the pictures.
14.	News have spread.	News has spread.
15.	I, he and you went against the wishes of our friend.	You, he and I went against the wishes of our friend.
16.	My officer is pleased on me.	My officer is pleased with me.

17.	He will listen his speech.	He will listen to his speech.
18.	This book is belong to me.	This book belongs to me.
19.	He is suffering with fever.	He is suffering from fever.
20.	Do not speak a lie.	Do not tell a lie.
21.	The boat was drowned.	The boat sank.
22.	The man is mortal.	Man is mortal.
23.	The birds fly in air.	Birds fly in air.
24.	He likes you equally as well as your sister.	He likes you as well as your sister.
25.	He persists to commit thefts.	He persists in committing thefts.
26.	There are always two sides of a question.	There are always two sides to a question.
27.	I prefer death than dishonour.	I prefer death to dishonour.
28.	Who is there ? Me.	Who is there ? I.
29.	You are taller than me.	You are taller than I am.
30.	This my hat is old.	This hat of mine is old.
31.	This boy whom I thought was intelligent, turned out to be dunce.	This boy who I thought was intelligent turned out to be a dunce.
32.	Poor are never flattered.	The poor are never flattered.
33.	I must say that he is in wrong.	I must say he is wrong.
34.	I love to live in country.	I love to live in the country.

	Incorrect	*Correct*
35.	It is only college where music is taught.	It is the only college where music is taught.
36.	He is a bankrupt. He has a little money.	He is a bankrupt. He has little money.
37.	I shall see you again after fortnight.	I shall see you again after a fortnight.
38.	Go to the hell.	Go to hell.
39.	This boy is very good at the English.	This boy is very good at English (Languages like English, French, etc. do not require the definite article.
40.	He gets a less salary.	He gets a small salary.
41.	Both men have not come.	Neither man has came.
42.	These all mangoes are ripe.	All these mangoes are ripe.
43.	His every hope is gone.	Every hope of his is gone.
44.	He is a cunning and rogue fellow.	He is a cunning and roguish fellow.
45.	To pure all things are pure.	To the pure all things are pure.
46.	Neither the dog or the cat have done it.	Neither the dog nor the cat has done this.
47.	Eight miles are a long distance.	Eight miles is a long a distance.
48.	The medicine will make his constitution strengthened.	The medicine will strengthen his constitution.
49.	He kept himself away from school.	He kept away from school.
50.	Please do not move yourself.	Please do not move.

Incorrect	*Correct*
51. The door opened itself suddenly.	The door opened suddenly.
52. After the day's toil he rested himself.	After the day's toil he rested.
53. He has enlisted himself in the army.	He has enlisted in the army.
54. She burst herself into tears.	She burst into tears.
55. Let us hide ourselves in the forest.	Let us hide in the forest.
56. He qualified himself as a doctor.	He qualified as a doctor.
57. He stole himself away at dead of night.	He stole away at dead of night.
58. Please stop yourself here a little.	Please stop here a little.
59. Let us make ourselves merry.	Let us make merry.
60. I will gladly avail of your kind offer.	I will gladly avail myself of your kind offer.
61. He absented from school.	He absented himself from school.
62. He drank to death.	He drank himself to death.
63. He set to accomplish his task.	He set himself to accomplish his task.
64. He applied to his studies.	He applied himself to his studies.
65. The victims resigned to their fate.	The victims resigned themselves to their fate.
66. He avenged upon his enemies.	He avenged himself upon his enemies.
67. What profit will obtain from the sale ?	What profit will be obtained from the sale ?

	Incorrect	*Correct*
68.	I went for seeing my friend.	I went to see my friend.
69.	He persisted to do it in spite of my advice.	He persisted in doing it in spite of my advice.
70.	The whole day is pervaded with darkness.	Darkness pervaded the whole day.
71.	He was put to question.	The question was put to him.
72.	I will make him to obey me.	I will make him obey me.
73.	You need not to ask.	You need not ask.
74.	It was rude for him to have gone without telling us.	It was rude of him to go without telling us.
75.	I intended to have been present.	I intended to be present.
76.	I will try and come.	I will try to come.
77.	Shylok likes that Antonio should suffer.	Shylok wants Antonio to suffer.
78.	Let her to come here.	Let her come here.
79.	Bid her to go there.	Bid her go there.
80.	I saw Ahmed to go down the street.	I saw Ahmed go down the street.
81.	I hear thee to speak of a better land.	I hear thee speak of a better land.
82.	I felt a great fear to take possession of me.	I felt a great fear take possession of me.
83.	I would sooner die than to confess it.	I would sooner die than confess it.
84.	I would rather walk there than to ride.	I would rather walk there than ride.
85.	I am sitting here for hours.	I have been sitting here for hours.

	Incorrect	*Correct*
86.	I am in bed for the past week.	I have been in bed for the past week.
87.	I just finished my work.	I have just finished my work.
88.	I fasted since yesterday.	I have been fasting since yesterday.
89.	She just recovered from fever.	She has just recovered from fever.
90.	He hates not his enemies.	He does not hate his enemies.
91.	Tell me not such falsehoods.	Do not tell me such falsehoods.
92.	He is hoping not any longer for it.	He is not hoping any longer for it.
93.	You ought to have regarded him your superior.	You ought to have regarded him as your superior.
94.	He portrayed him a typical country farmer.	He portrayed him as a typical country farmer.
95.	He was depicted in lurid colours a person of the very worst character.	He was depicted in lurid colours as a person of the worst character.
96.	Have you seen my last examination paper, sir ?	Have you looked at my last examination paper, sir ?
97.	You should not hear such nonsense.	You should not listen to such nonsense.
98.	What you are speaking ?	What are you saying ?
99.	She denied to recognise him.	She refused to recognise him.
100.	He denied the invitation.	He refused the invitation.

	Iacorrect	*Correct*
101.	He refused the statement.	He denied the statement.
102.	He refused the genuineness of his signature.	He denied the genineness of his signature.
103.	Please leave my arm.	Please let go my arm.
104.	I must take your leave.	I must say good-bye to you.
105.	He knows swimming.	He knows how to swim.
106.	My tooth is paining.	My tooth is aching.
107.	He gave a speech.	He made a speech.
108.	He has given his examination.	He sat for his examination.
109.	Please see my book.	Please look at my book.
110.	She would not hear him.	She would not listen to him.
111.	They made a goal.	They scored a goal.
112.	We won our opponents.	We beat our opponents.
113.	He availed of the offer.	He availed himself of the offer.
114.	He resigned to his fate.	He resigned himself to his fate.
115.	I ask your favour of sending me a reply soon.	I ask the favour of your sending me a reply soon.
116.	I take this opportunity to thank you.	I take this opportunity of thanking you.
117.	He has no business to attend.	He has no business to attend to.
118.	He has a family to work.	He has a family to work for.

	Incorrect	Correct
118.	Ahmed and Irshad do not pull on well together.	Ahmed and Irshad do not get on well together.
119.	We are habituated to the heat of Pakistan.	We are accustomed to the heat in Pakistan.
120.	I intend to join the law.	I intend to become a lawyer.
121.	Ahmed took admission in the Government College.	Ahmed was admitted to the Government College.
122.	He was plucked up in English.	He failed in English.
123.	This word is wrong, please cut it.	This word is wrong, please erase it.
124.	I intend to fair out my notes.	I intend to make a fair copy of my notes.
125.	This here one is mine.	This one is mine.
126.	Here comes the boys.	Here come the boys.
127.	Thank you, this is plenty good enough.	Thank you, this is good enough.
128.	He had nowheres to go.	He had nowhere to go.
129.	My daughter's doctor's wife is in New York.	The wife of my daughter's doctor is in New York.
130.	Leave me off at Main Street.	Let me off at the Main Street.
131.	I should have liked to have gone.	I should have liked to go.
132.	I rarely ever go to theatre.	I rarely go to theatre.
133.	Are there any good apples amongst them ?	Are there any good apples among them ?
134.	I will not go without you do.	I will not go unless you do.

Incorrect	Correct
135. He will not pass without he studies very hard.	He will not pass unless he studies very hard.
136. We shall have no nuts without we have a frost.	We shall have no nuts unless we have a frost.
137. He hurted his arm.	He hurt his arm.
138. I only have two rupees.	I have only two rupees.
139. I only have small amount of butter on hand.	I have only a small amount of butter on hand.
140. I only have one ticket.	I have only one ticket.
141. Tom only earns four dollars a day.	Tom earns only four dollars a day.
142. I shall try to always be on time.	I shall always try to be in time.
143. I asked you to promptly return the book.	I asked you to return the book promptly.
144. I told him to neatly write his name.	I told him to write his name neatly.
145. Let the door open.	Leave the door open.
146. I have got blue eyes.	I have blue eyes.
147. He borrowed five rupees of me.	He borrowed five rupees from me.
148. I have two books beside this one.	I have two books besides this one.
149. I shall advise you when we leave.	I shall inform you when we leave.
150. This satin is different in quality than that piece.	This satin is different in quality from that piece.
151. It was different than what I expected it to be.	It was different from what I expected it to be.

Incorrect	Correct
152. This stocking corresponding with that one.	This stocking corresponds to that one.
153. The poem has three verses of eight lines each.	The poem has three stanzas of eight verses each.
154. Mother, can I go swimming today ?	Mother, may I go swimming today ?
155. I sure did.	I certainly did.
156. I am sweating.	I am perspiring.
157. Will I open the window ?	Shall I open the window ?
158. He does his work good.	He does his work well.
159. There's fence between every house.	The houses are separated by fences.
160. A road runs before the front side of the house.	A road runs before the front of the house.
161. Boarding and lodging will be provided.	Board and lodging will be provided.
162. He sold his furnitures to his neighbours.	He sold his furniture to his neighbours.
163. This work has to be finished inside of a week.	This work has to be finished within a week.
164. Something has got to be done about this matter.	Something must be done about this matter.
165. I am very pleased to receive this gift from you.	I am much pleased to receive this gift from you.
166. This procedure is different than the one suggested by me.	This procedure is different from the one suggested by me.
167. I beg to state as follows.	I beg leave to state as follows.

	Incorrect	Correct
168,	This volley-ball is large in size in comparison with that.	This volley-ball is large in comparison with that.
169.	This dome is round in form.	This dome is round.
170.	The French army was absolutely annihilated.	The French army was annihilated.
171.	He wrote an auto-biography of his life and got it published.	He wrote his biography and got it published.
172.	He never quarrels with his fellow classmates.	He never quarrels with his classmates.
173.	It is not going to rain, I do not think.	I do not think it will rain.
174.	He asked for blotting.	He asked for a piece of blotting paper.
175.	He helped the poors a lot.	He helped the poor a lot.
176.	All my family members were present there.	All the members of my family were present there.
177.	She was deeply effected by this tragic incident.	She was deeply affected by this tragic incident.
178.	He is a noble man and who can be thoroughly depended upon.	He is a noble man who can be thoroughly relied upon.
179.	I don't know as to how it will end.	I don't know how it will end.
180.	I consider it as meaningless.	I consider it meaningless.
181.	I hate people of those sorts.	I hate people of that sort.
182.	Has he got a pen ?	Has he a pen ?

	Incorrect	*Correct*
183.	You have recently got married, I think.	You have been recently married, I think.
184.	With a view to defeat his rival, he collected a vast army.	With a view to defeating his rival, he collected a vast army.
185.	I am much thankful to you for this act of kindness.	I am very thankful to you for this act of kindness.
186.	He does not know wrong from right.	He does not know right from wrong.
187.	What to speak of food, even water was not available there.	Not to speak of food, even water was not available there.
188.	He asked from me that I had gone there or not.	He asked me whether I had gone there or not.
189.	Where you spent your last summer vacations?	Where did you spend your last summer vacation ?
190.	He never said anything of the kind.	He said nothing of the kind.
191.	He enjoys very bad health.	He has very bad health.
192.	I should be glad if you will come in the evening.	I should be glad if you would come in the evening.
193.	At his sight, I trembled with fear.	At the sight of him I trembled with fear.
194.	With regard my conduct, I beg to submit as follow.	With regard to my conduct, I beg to submit as follows.
195.	He packed his luggages.	He packed his luggage.
196.	He hit an over-boundary.	He hit a SIX.
197.	We saw a joker at the circus.	We saw a clown at the circus.

Incorrect	Correct
198. I saw a theatre last night.	I saw a play last night.
199. He got a bad companionship.	He got into bad company.
200. I asked for my book but he did not give me.	I asked for my book, but he did not give it to me.
201. I will do as much as lies in me.	I will do as much as in me lies.
202. I am feeling feverish.	I feel feverish.
203. He is troubling me.	He is giving me trouble.
204. I put up with him.	I stayed with him.
205. Open the light.	Turn on the light.
206. Shut the light.	Turn off the light.
207. This is a worth seeing building.	This is a building worth seeing.
208. He got nearly cent per cent marks.	He got nearly full marks.
209. You should not make noise.	You should not make a noise.
210. I do not care for you.	I do not care what you do.
211. I left playing.	I stopped playing.
212. I with some friends went for a walk.	I went for a walk with some friends.
213. The holidays will commence from June the 15th.	The holidays will commence on June 15.
214. I the way, I met the woman.	On the way I met the woman.
215. This is the road to go.	This is the road to go by.
216. I gave her a chair to sit.	I gave her a chair to sit in.
217. There is no harm to go there.	There is no harm in going there.

Incorrect	*Correct*
218. Due to illness, I cannot go to college.	Because of illness I cannot go to college.
219. He did it anyhow.	He managed to do it somehow.
220. He behaved cowardly.	He behaved like a coward.
221. He lives miserly.	He lives in a miserly way.
222. Though he is old, still he can run fast.	Though he is old, yet he can run fast.
223. As he is old so he walks slowly.	As he is old, he walks slowly.
224. Neither she comes nor she writes.	Neither does she come nor does she write.
225. He suggested me this.	He suggested this to me.
226. He will be cured from his fever.	He will be cured of his fever.
227. He goes on his work.	He goes to his work.
228. From our class he did best.	He did best in our class.
229. I called her as a fool.	I called her a fool.
230. He has an urgent business at home.	He has a piece of urgent business at home.
231. There was no temple there but I visited.	There was no temple there that I did not visit.
232. He as well as I am wrong.	He is wrong as well as I.

233.	We have come here to take your leave.	We have come here to take leave of you.
234.	The majority was present at the meeting.	The majority were present at the meeting.
235.	Solomon was wiser than any king.	Solomon was wiser than any other king.
236.	The examination begins from Monday.	The examination begins on Monday.
237.	I don't know who are you.	I don't know who you are.
238.	Please see my certificates.	Please look at my certificates.
239.	I neither met Nasim or his sister.	I met neither Nasim nor his sister.
240.	He was angry at me not complying with his request.	He was angry at my not complying with his request.
241.	His claim is prior than yours.	His claim is prior to yours.
242.	No girl in the class is so intelligent as Salma.	No other girl in the class is so intelligent as Salma.
243.	He has been suffering from fever for Tuesday last.	He has been suffering from fever since Tuesday last.

CHAPTER 4

WORDS OFTEN CONFUSED

THERE are many sets of words in the English language in which the words are similar or almost similar to one another in sound, when pronounced, but which are different in their meanings. Such words are called *Paronyms*.

There are other sets of words in which the words, though different in their origin, express nearly but not exactly the same idea or meaning. Such words are called *Synonyms*.

Then, there are sets of words in which the words have neither any similarity of sound nor of meaning but possess a marked similarity of form.

Words of all these sets are liable to be confused, one for the other, in view of some kind of similarity of sound, of meaning or of form. It is, therefore, necessary that the correct usage of these sets of words be carefully studied and understood to avoid confusion.

Discrimination of Words Similar in Sound

1. **Accept** (to receive).—Mr. Shakir is very honest; he will *accept* no bribe.

   Except (save).—All *except* him were present.

2. **Access** (approach).—He has no *access* to the Minister.

   Excess (more than enough).—Intemperance is another name for *excess* in eating and drinking.

3. **Advice** (noun).—He turned a deaf ear to my *advice*.

   Advise (verb.—I *advised* him to give up smoking.

4. **Affect (to pretend).**—Hamlet *affected* madness.
Effect (result).—Every cause has its *effect.*

5. **Air** (atmosphere).—The *air* is calm.
Ere (before).—The tide will turn *ere* long.
Heir (one who inherits).—He is *heir* to a large property.

6. **Ale** (wine).—*Ale* is kept in casks.
A'l (to trouble).—What *ails* you ?

7. **Altar** (a place for sacrifice).—In India animals are brought to the *altar* for sacrifice.
Alter (to change).—Habits once formed are difficult to *alter.*

8. **Ascent** (act of climbing).—It is a sleep *ascent.*
Assent (agreement).—He has given his *assent* to the proposal.

9. **Assay** (to attempt something difficult.)—Explorers have made another *assay* to climb the Everest but without success.
Essay (composition).—His *essay* was judged to be the best.

10. **Augur** (to foretell).—It does not *augur* well for his future.
Augur (a carpenter's tool).—An *auger* is a tool with which a carpenter bores holes in timber.

11. **Aught** (anything).—Is there *aught* I can do for you ?
Ought (should).—We *ought* to respect our elders.

12. **Awl** (a pointed instrument).—*Awls* are used by cobblers to make holes in leather.
All (everyone ; everything).—*All* that glitters is not gold.

13. **Bail** (security).—The accused has been set out on *bail.*

Bale (a bundle).—The *bales* of cotton are still lying here.

14. **Ball** (anything round).—A crickt *ball* is very hard.

Bawl (to shout).—What made you *bawl* like this.

15. **Bare** (naked).Don't walk *bare*-footed.

Bear (to carry).—Donkeys *bear* loads.

Bear (to endure).—I cannot *bear* this insult any longer.

16. **Beat** (to strike).—He *beat* me black and blue.

Beet (a vegetable).—Sugar is made of *beet*-root as well.

17. **Beer** (wine)—*Beer* is a favourite drink with British soldiers in summer.

Bier (a wooden frame for the dead body).—In Pakistan, *biers* are still borne on people's shoulders.

18. **Beach** (seashore).—I had a long walk along the *Beach*.

Beech (a kind of tree).—Cricket bats are made of *beech*-wood.

19. **Berry** (a fruit).—This tree bears *berries*.

Bury (to put under ground).—The Muslims *bury* their dead bodies.

20. **Berth** (a sleeplfng place in a railway carriage or a ship).—I have had a *berth* reserved already.

Birth (coming to life).—I congratulated him on the *birth* of a son.

21. **Bore** (suffered).—He *bore* all this in silence.

Bore (a nuisance).—He is a *bore*.

Bore (hollow of a gun).—My rifle is half an inch *bore*.

Bore (weary).—I felt *bored* by his unending talk.

Boar (a wild *pig*).—They went out *boar*-hunting.

22. **Boy** (a male child ; a servant).—(*a*). There are separate schools for *boys* and girls in Pakistan.
(*b*) *Boy*, bring me a glass of water.

Buoy (a float).—*Buoys* are used to warn ships of rocks under water.

23. **Bridal** (relating to a wedding).—Tomorrow is the day for the *bridal* feast.

Bridle (head-harness for horse).—You cannot control a horse without *bridle*.

24. **Breach** (an opening).—There is a *breach* in the wall.

Breech (the hind part of the gun).—He found the *breech* of the gun clogged.

25. **Briton** (an inhabitant of Britain).—*Britons* are disciplined people.

Britain (a country).—Great *Britain* is the home of the English, the Scots and the Welsh.

26. **Cannon** (a big gun).—*Cannons* are used in warfare.

Canon (a law ; a rule).—You acted against all *canons* of morality.

27. **Cask** (a barrel).—The *cask* is full of wine.

Casque (a helmet).—The general wore a *casque* of steel.

28. **Cast** (to throw).—He was *cast* into prison.

Caste (social distinction by birth).—The *caste* system is found only among Hindus.

29. **Ceiling** (the inside lining of a room).—The lamp was hanging from the *ceiling*.

Sealing (fastening with seals).—Get the parcel sealed with *sealing* wax.

30. **Cemetery** (a burial-place).—Dead bodies are taken to the *cemetery* for burial.

Symmetry (harmony).—I am much struck by the *symmetry* of her features.

31. **Cession** (act of giving up).—Much of British India had been won partly by *cession* and partly by annexation.

Session (period of sitting).—Our college have three *sessions* : April to June, September to December, and January to March.

32. **Check** (to control).—Keep your passions in *check*.

Cheque (an order on a bank).—You may make payment by a *cheque*.

33. **Colonel** (a military officer of high rank).—The *Colonel* belongs to the Punjab Regiment.

Kernel (the inside of a nut).—You must break the walnut to get at the *kernel*.

34. **A consort** (a wedded partner).—The wife of a prince or king, and the husband of a princess or queen, may be called *a consort*.

A concert (a musical performance).—*A concert* has been arranged in aid of poor boys fund.

35. **Coarse** (rough).—Canvas is a kind of *coarse* cloth.

Course (direction pursued).—This is the only right *course* open to you.

36. **Council** (an assembly).—The *council* will be in session next month.

Counsel (advice).—I value his *counsel* very highly.

37. **Choir** (a band of singers in a church).—He heard her melodious voice in the village *choir*.

Quire (24 sheets of paper).—Twenty *quires* of paper make a ream.

38. **Compliment** (an expression of regard).—Please give him my best *compliments*.

Complement (that which completes).—Incomplete verbs generally take a *complement* after them.

39. **Cord** (a string or rope).—Do you need a *cord* to bind the bag with ?

Chord (string of harp).—She touched the right *chord.*

40. **Defy** (to challenge).—I *defy* you to go and do your worst.

Deify (to worship as a deity).—Gandhi, after his assassination, was *deified* by the Hindus.

41. **Defer** (to postpone).—Do not *defer* payment, please.

Differ (to disagree).—I *differ* with you on this point.

42. **Deference** (respects).—We should show due *deference* to our parents.

Difference (disagreement).—What a *difference* between what you say and what you do !

43. **Decease** (death).—Life on earth ends in *decease.*

Disease (ailment).—He is suffering from a contagious *disease.*

44. **Descent** (coming downwards).—The *descent* of a hill is less wearisome than the ascent.

Dissent (to disagree).—I *dissent* from this opinion.

45. **Desert** (a sandy waste).—The Sahara is a great *desert.*

Dessert (fruit or sweets served at the close of a meal).—Mangoes were served to the party as *dessert.*

46. **Dew** (moisture).—*Dew* forms on a clear cold night.

Due (proper).—With *due* respect, I beg to differ with you.

47. **Die** (to perish).—*Die* we must.

Dye (to stain or colour).—Some *dye* their beards red.

48. **Draft** (a rough outline of any writing, agreement,

etc.; giving details).—I have the *draft* ready ; you may have a look at it.

Draught (quantity drunk at a time).—He drank it all in one *draught*.

Drought (want of rain).—The *drought* caused famine in 1943.

49. **Dual** (consisting of two).—We have *dual* desks in our college.

Duel (a combat).—Sohrab and Rustum fought a *duel*.

50. **Divers** (those who dive).—Some *divers* can remain under water for a long time.

Diverse (various and different).—Opinions, like habits, are *diverse*.

51. **Dose** (of medicine).--A *dose* of medicine is to be given every three hours.

Doze (light sleep).—He *dozes* off sometimes.

52. **Fain** (gladly ; by preference).—He would *fain* have stayed with his mother.

Feign (to pretend to have).—Good boys never *feign* illness.

53. **Faint** (dim).—I had only a *faint* idea of what you had said.

Faint (swoon),—She *fainted* in the court.

Feint (a pretence).—All her weeping is a mere *feint*.

54. **Fair** (bright).—We expect a *fair* morning to-morrow.

Fair (beautiful).—None but the brave deserve the *fair*.

Fare (to succeed).—How are you *faring* these days.

55. **Fir** (a tree).—*Fir* trees supply us with timber.

Fur (skin soft hair).—Good *furs* are much in demand during winter.

56. **Feet** (part of the body).—We stand on our *feet*.

Feat (a deed of skill).—He exhibited many *feats* of skill.

57. **Floor** (ground of a room).—The *floor* was paved with marble slabs.

Flour (ground wheat).—*Flour* is baked into loaves.

58. **Foul** (dirty).—The drain is giving out a very *foul* smell.

Fowl (a bird).—*Fowls* are bred in poultry farms.

59. **Forth** (out).—Come *forth* into the light.

Fourth (quarter part).—You shall have only a *fourth* of the property.

60. **Gate** (an entrance).—We entered through the *gate*.

Gait (manner of walking).—He walks with a peculiar *gait*.

61. **Gilt** (covered with gold).—This book has *gilt* edges.

Guilt (crime).—He confessed his *guilt* before the principal.

62. **Gamble** (game of chance).—*Gambling* has ruined many.

Gambol (frisk).—How the deer leap and *gambol* !

63. **Hail** (frozen rain-drops).—We get *hail* storms in colder regions.

Hale (healthy).—I am quite *hale* and hearty.

64. **Heal** (to cure).—This wound will take long to *heal*.

Heel (part of the foot).—My *heel* is aching.

65. **Heard** (past tense of *hear*).—I have *heard* all you had to say.

Herd (a number of cattle).—A *herd* of cattle was grazing in the field.

66. **Hoard** (to store).—*Hoarding* of wheat is always condemned by the Government.

Horde (a wandering tribe).—The country was overrun by *hordes* of Tartars.

67. **Hue** (noise ; colour).—He raised a *hue* and cry. They wore garments of many kinds and *hues*.

Hew (to cut).—He said, "Dot not *hew* the tree."

68. **Idle** (without work).—An *idle* man's brain is the devil's workshop.

Idol (an image).—Hindus worship *idols*.

69. **Key** (something that opens or explains).—He has bought a *key* to this book.

Quay (a landing-place for ships).—The ship is loading at the *quay*.

70. **Lain** (past participle of *lie*).—How long has it *lain* here ?

Lane (a narrow street).—To reach my friend's house, I had to go along many a narrow *lane*.

71. **Liar** (one who tells lies).—He is a *liar* ; I do not believe him.

Lyre (a musical instrument).—She played upon the *lyre*.

Lawyer (connected with legal profession).—Some *lawers* charge heavy fees.

72. **Lessen** (to make smaller).—Let us do all we can to *lessen* the misery of others.

Lesson (something to be learnt).—I have learnt the *lesson*," said the child.

73. **Lightening** (making lighter).—*Lightening* the burden of others is truly noble.

Lightning (flash from the clouds).—*Lightning* and thunder go together.

74. **Loan** (anything lent).—You must pay off the *loan* by the end of this month.

Lone (alone).—The watchman stood at his *lone* post on the hill.

75. **Lose** (to miss ; to be without).—I should be very sorry to *lose* your friendship.

Loose (unfastened).—Your shoe-lace has become *loose*.

76. **Lion** (an animal).—The *lion* is the king of beasts.

Loin (part of the body below the belt).—Mahatma Gandhi went about clad in a *loin*-cloth.

77. **Main** (chief).—This is my *main* objection to the proposal.

Mane (hair on the neck of a horse or a lion).—The lioness has no *mane*.

78. **Maize** (corn).—*Maize* and barley form the staple food of Pakistanis.

Maze (anything intricate).—It was very difficult to find one's way out of the *maze*.

79. **Manor** (an estate).—He lives at the *manor* house.

Manner (a way ; method).—What a strange *manner* of speaking he has !

80. **Marshal** (officer in the army).—Field *Marshal* is the highest rank in the British army.

Martial (warlike).—We are known for our *martial* qualities.

81. **Marry** (to wed).—He will not *marry* before he is able to earn a living.

Merry (full of joy).—Eat, drink and be *merry*, for to-morrow we die.

82. **Mean** (low).—What a *mean* fellow he is !

Mean (intend).—I *mean* to do so.

Means (income).—Live within your *means*.

83. **Meet** (to see each other).—*Meet* me to-morrow.

Mete (to allot).—Punishment will be *meted* out to you.

Meat (flesh).—*Meat* cannot be had on Tuesdays and Wednesdays.

84. **Metal** (دہات).—Gold is a precious *metal*.

Mettle (courage or spirit).—Your *mettle* will soon be tested.

85. **Medal** (تمغہ).—He has been awarded a *medal* for excellent work.

Meddle (to interfere).—Do not *meddle* with the affairs of others.

86. **Minor** (نابالغ).—A *minor* is one who is under age.

Miner.—A *miner* is one who works in a mine.

87. **Monitory** (giving warning).—A *monitory* notice was given to him to attend the trial.

Monetary (relating to money).—His *monetary* loss has been great, indeed.

88. **Naughty** (badly behaved).—*Naughty* children are generally punished.

Knotty (difficult).—It is a *knotty* problem to solve.

89. **Ore** (mineral).—Metals are extracted from their *ores*.

Oar (of a boat).—We row a boat with *oars*.

90. **Pale** (without colour).—He looks very *pale*.

Pail (a vessel).—I milk my cow into a *pail*.

91. **Pane** (a sheet of glass in windows, doors, etc.).—He broke the window-*pane*.

Pain (suffering).—I have a severe *pain* in my right leg.

92. **Peal** (loud sound).—They went into *peals* of laughter.

Peel (take off the skin).—*Peel* the potatoes and try them.

93. **Pedal** (of feet).—My cycle is fitted with *pedal* brake.

Paddle (row).—*Paddle* your own boat.

94. **Plane** (a tool ; surface).—Carpenters use *planes* to smooth the surface of wood.

Plain (clear ; level country).—The meaning is quite *plain* ; isn't it ? The *plains* of Pakistan are fertile.

95. **Pour** (cause to flow).—*Pour* out the tea, please.

Pore (small hole in skin).—A bath helps to keep the *pores* open.

96. **Principal** (chief ; head).—He is the *principal* of the local college.

Principle (rule of conduct).—Sacrifice money rather than *principle*.

97. **Precedent** (a previous example).—Can you quote any *precedent* for your proposal ?

President (one who presides).—All stood up when the *President* arrived.

98. **Right** (proper ; correct).—*Right* or wrong, I must stick to my word.

Rite (ceremony).—The funeral *rites* have been performed.

Wright (worker ; maker).—He is a play-*wright*.

99. **Sight** (a scene).—Such a *sight* had never met my eyes.

Site (place).—It is good *site* for a college building.

Cite (quote).—*Cite* some instances to prove the truth of this statement.

100. **Soar** (fly).—My ambitions *soar* high.

Sore (painful).—I have a *sore* on my foot.

Sour (bitter).—"The grapes are *sour*," said the fox.

101. **Statue** (image).—"Don't go near the *statue*," said the mother.

Statute (law).—A bill cannot become a *statute* unless it receives the assent of the Governor.

102. **Stationary** (not moving).—It would never do if the world remained *stationery*.

Stationery (writing materials, pen, pencil, etc.).—He deals in *stationery*.

103. **Suit** (case).—A law-*suit* is still pending against him.

Suite (set).—A *suite* of rooms was reserved for the Minister.

Soot (black substance in smoke).—*Soot* is pure carbon.

104. **Symbol** (sign ; mark).—The letters of the alphabet are mere *symbols*.

Cymbal (one of a pair of brass plates used in music).—*Cymbals* when struck together produce a ringing sound.

105. **Style** (manner).—He dresses in European *style*.

Stile (a passage between fields).—We went over the *stile* into the adjoining fields.

106. **Team** (a company).—Our hockey *team* has won the match.

Teem (to be full).—The rivers of Pakistan *teem* with fish.

107. **Vain** (useless).—Our efforts were all in *vain*.

Vein (blood-vessel).—*Veins* carry the blood back to the heart.

108. **Way** (road ; method).—This is the *way* to tackle the problem.

Whey (watery part of milk separated from curd).—The patient has now been put on *whey*.

Weigh (وزن کرنا).—Your luggage has been *weighed*.

109. **Wet**.—We were all *wet* with rain.

Whet (to sharpen).– Daily exercise *whets* the appetite better than any medicine.

110. **Yolk** (yellow part of an egg).—The *yolk* of an egg is a very nourishing food.

Yoke (a pair).—Every farmer must have at least one *yoke* of oxen.

CHAPTER 5

ONE-WORD SUBSTITUTIONS

If you want to be pungent, be brief." —*Southey*

"Brevity is the soul of wit." —*Shakespeare*

WHEN you are writing something, try to see if you cannot express your ideas in a fewer number of words. It is neither wisdom nor good literary sense to use ten words where only one can do. Practice makes perfect. Constant practice in one-word substitutions will not only enrich one's vocabulary, it will also enable one to achieve brevity and clarity of expression—two great virtues in English composition.

To renounce crown in favour of others—*Abdicate.*

The people found in a country at the time of the earliest known settlement—*Aborigines.*

Allowance due to a wife from her husband on separation—*Alimony.*

One who plays a game for pleasure—*Amateur.*

A general pardon for political offenders—*Amnesty.*

Want of government in a State—*Anarchy.*

That which is given to act against a poison—*Antidote.*

One who is interested in things of the past—*Antiquarian.*

Deviation from the common rule—*Anomaly.*

Government by the nobles—*Aristocracy.*

One who starves the body for the good of the soul—*Ascetic.*

To understand completely or to absorb completely—*Assimilate.*

The life-history of a person written by himself—*Autobiography* (آپ بیتی).

A man who is fond of fighting—*Bellicose*.

One who is a great lover of books—*Bibliophile*.

A man with narrow and prejudiced views—*Bigot*.

Having two wives or husbands at the same time—*Bigamy*.

A woman with dark skin and brown hair—*Brunette*.

Government by officials—*Bureaucracy*.

The science of vegetable life—*Botany*.

People who speak two languages—*Bilingual*.

Influence exerted secretly—*Backdoor*.

A person who easily believes whatever is told him—*Credulous* (کانوں کا کچا).

A mind insensible to kind thoughts or sympathetic feeling—*Callous* (سنگدل).

Income sufficient to live on—*Competence*.

Men who work in the same department of an office—*Colleagues* (ہم پیشہ).

Eater of flesh—*Carnivore* (گوشت خور).

The state of being without wife—*Celibacy* (تجرید)

To return by force or to impel a person to do a thing by force—*Coerce*.

To finish by completing what was intended—*Consummate*.

A man who is always inclined to find fault—*Censorious* (نکتہ چینی).

Two States which touch each other at the border—*Contiguous*.

A disagreeable vocal sound—*Cacophony*.

Wilful and persistent resistance to lawful authority—*Contumacy*.

To cast a slander on a person—*Calumniate*.

An insect with many legs—*Centipede*.

Persons living in the same age—*Contemporaries* (ہم عمر).

Government by the people—*Democracy* (جمہوریت).

An animal that can be tamed—*Domestic* (پالتو).

Want of rain—*Drought* (قحط سالی).

Extreme old age when a man often behaves like a child—*Dotage*.

To give one's authority to another—*Delegate* (نمائندہ).

To utter slanderous words with a view to injuring a man's reputation—*Defame* (بدنام کرنا).

To express disapproval of—*Deprecate*.

To deprive a thing of its sacred character—*Desecrate*.

To lower the value of—*Depreciate*.

To wander from the point at issue or topic of discussion—*Digress*.

Morbid craving for wine—*Dipsomania* (شراب کی طلب).

Capable of being drawn out into wires—*Ductile*.

The art practised by statsmen and ambassadors—*Diplomacy*.

A game or battle in which neither party wins—*Drawn* (غیر فیصلہ کن کھیل).

A man who thinks of the freeing of the lower classes from their disabilities—*Emancipationist*.

A man who thinks only of himself—*Egoist* (خود پسند).

A thing that is fit to be eaten—*Edible*.

A speech made without any preparation—*Extempore* (فی البدیہہ).

Giving and receiving—*Exchange* (لین دین).

A person very fond of refined, sensuous enjoyments —*Epicure.*

The science which deals with the derivation of words —*Etymology.*

The study of insects—*Entomology.*

A person who is so much like a woman that people detest him—*Effeminate* (زنانہ پن).

To make atonement for one's sins—*Expiate* (کفارہ).

Mental weariness from lack of occupation—*Ennui* (بیکاری کی وجہ سے پریشانی).

To unearth by digging—*Excavate* (کھدائی).

One who relies only on experience and observation—*Empiric* (صرف مشاہدہ اور تجربہ پر یقین رکھنے والا)

A disease peculiar to a country—*Endemic.*

To free a person from all blame in a matter—*Exonerate.*

The part of the government which preserves law and order and carries out the laws made by legislature—*Executive.*

To clear up something difficult or mysterious—*Elucidate.*

A plan which will produce the intended effect—*Efficacious.*

To lay special stress on—*Emphasise.*

To root out an evil, a disease, etc.—*Eradicate.*

Mr. Ahmed was freed from the charge framed against him by the police—*Exculpated.*

Words supposed to be inscribed on the tomb of a man—*Epitaph* (کتبہ).

To work out plan in all its details—*Elaborate.*

A man of unusual habits—*Eccentric* (عجیب عادات کا مالک).

A man who is a well-wisher of women—*Feminist* (عورتوں کا خیر خواہ)

A man filled with excessive and mistaken enthusiasm in matters of religion—*Fanatic* (کٹر).

All his hopes have been dashed to the ground—*Frustration* (مایوسی).

One who is not easily pleased by anything—*Fastidious.*

One who believes implicity in fate—*Fatalist.*

Grass-eating animals—*Frugivorous.*

Purify or disinfect with fumes—*Fumigate.*

A person residing in a country of which he is not a citizen—*Foreigner* (غیر ملکی).

A medicine that kills germs—*Germicide.*

A day of gaiety and vestivity—*Galaday* (میلہ یا خوشی کا دن).

A rule that is true in most cases—*General* (عام قانون).

One who is very careful about one's health—*Hygienist.*

The killing of man—*Homicide.*

When you are against somebody—*Hostile.*

An office for which no salary is paid—*Honorary* (اعزازی).

Remarks which do not really apply to the subject in hand—*Irrelevant* (غیر متعلق).

A person who is unable to pay his debts—*Insolvent* (دیوالیہ)

A method which cannot be imitated—*Inimitable.*

A desire that cannot be suppressed—*Irrepressible.*

A scheme that cannot be put into practice—*Impracticable* (ناقابل عمل).

A thing which can hardly be believed—*Incredible* (ناقابل یقین).

One who is not fit according to the rules for something—*Ineligible*.

A problem never likely to be solved—*Insoluble*.

One who cannot be tired out—*Indefatigable* (ان تھک).

A comparison that is out of place—*Inept*.

A breaker of idols—*Iconoclast* (بت شکن).

A sound that cannot be heard—*Inaudible*.

A man who does not know how to read and write—*Illiterate* (ان پڑھ).

Liable to catch fire easily—*Inflammable*.

The murder of infants—*Infanticide* (بچوں کا قتل).

A judge or teacher who travels from place to place—*Itinerant*.

That which cannot be hurt or wounded—*Invulnerable*.

A personal peculiarity of constitution or temperament—*Idiosincrasy*.

Worship of idols—*Idolatry* (بت پرستی).

To urge to commit a crime—*Instigate* (جرم کے لئے آمادہ کرنا).

A thing that is not subject to alteration—*Immutable*.

To involve one in accusation—*Incriminate*.

To insert passages in an author's work so as to give false impression as to its date etc—*Interpolate*.

To exclaim against a person or thing—*Inveigh*.

A person who dies without making his will—*Intestate*.

The clouds are threatening—*Lowering*.

A person given to continual talking—*Loquacious*.

A person lacking in zeal, especially in religion or politics—*Laodicean*.

A bird that comes and goes with seasons—*Migratory*.

This needle has the property of attracting iron—*Magnetic*.

The first speech delivered by a person—*Maiden speech* (پہلی تقریر).

The murder of one's own mother—*Matricide* (ماں کا قتل).

A hater of the institute of marriage—*Misogamist* (شادی کا مخالف).

A hater of women—*Misogynist* (عورتوں سے نفرت کرنے والا).

A hater of mankind—*Misanthrope*.

Land belonging to a lord or a nobleman—*Manor*.

A cinema show which is shown in the afternoon—*Matinee*.

A building where dead bodies are kept—*Mortuary*.

A society where money or gain is the most important consideration—*Meterialistic* (مادہ پرست).

Belonging to the Middle Ages—*Medieval*.

A rigid disciplinarian, especially in the army or navy—*Martinet*.

To detract from the importance of an event—*Minimise*.

Worship of one God without denying the existence of others—*Monotheism*.

A hater of learning or knowledge—*Misologist* (علم کا مخالف).

Metals that can be hammered into sheets—*Malleable*.

Marriage with a person of inferior social status—*Misalliance*.

A man with evil reputation—*Notorious* (بدنام).

A medicine that induces sleep—*Narcotic*.

A new word coined or used by an author—*Neologism*

Admitting a person to the citizenship of a state to which he does not belong—*Naturalisation* (غیر ملک میں آباد ہونا).

A person suffering from nervous disorder—*Neurotic*.

Ecstasy or frenzy caused by a desire of the unattainable *Nympholepsy*.

Undue favour from a high official or holder of patronage to his relatives—*Nepotism* (کنبہ پروری).

Government by the few—*Oligarchy*.

One who is all powerful—*Omnipotent*.

God is present everywhere—*Omnipresent*.

A word no longer in use—*Obsolete* (متروک).

An eight-sided figure—*Octagon*.

To turn out of society and fellowship—*Ostracize*.

One who believes thas all is right with the world—*Optimist*.

The murder of one's own father—*Patricide* (باپ کا قتل)

One who walks on foot—*Pedestrian*.

A remedy for all diseases—*Panacea*.

One who does not care for art or literature—*Philistine*.

A victory gained at too great an expense—*Pyrrhic*.

Practice of marrying more than one wife at a time—*Polygamy*.

A person who is a lover of women—*Philogynist* (عاشق مزاج).

A person who loves his fellow-men and works for them—*Philanthrcpist*.

Practice of marrying more than one husband at a time—*Polyandry*.

A writer who borrows words and ideas from another author and tries to pass them off as his own—*Plagiarist.*

A lover of learning, especially of mathematics—*Philomath* (ریاضی کا شائق).

Tendency to quarrel or fight—*Pugnacity* (جھگڑا لو پن).

Work of a writer appearing after his death—*Posthumous.*

A lady's umbrella—*Parasol.*

Right of succession belonging to the first-born—*Primogeniture.*

The creeper that can exist only by living upon and drawing sustenance from a tree—*Parasite* (طفیلی).

Ordinary and commonplace remarks—*Platitudes.*

Animals which feed on fish—*Piscivorous.*

A person who is particular about the purity of his language—*Purist.*

One who takes a dark view of things—*Pessimist.*

To appropriate public money or goods entrusted to one's care—*Peculate.*

To preserve from extinction—*Perpetuate.*

Something obtained from a place or office over and above the settled wages—*Perquisite.*

One who or that which precedes an event and indicates its approach—*Precursor.*

A man who is liked by everybody—*Popular.*

A person who amuses himself by love-making—*Philanderer.*

The sum paid to a man for a piece of work—*Remuneration.*

People who take up arms against the government—*Rebels* (باغی).

Too much official formality—*Redtapism.*

To be very sparing in speech—*Reticent* (خاموش طبع).

Having reference to what is past—*Retrospective.*

To restore life from apparent death—*Reainmate.*

The murder of a king—*Regicide* (بادشاہ کا قتل).

To send a large sum of money as military aid—*Subsidize* (فوجی مدد).

The act of speaking aloud one's thoughts when alone —*Soliloquy.*

They fired at one and the same time—*Simultaneously.*

The act of violating the sanctity or destroying the property of the church—*Sacrilege.*

A person who is indifferent to pleasure or pain—*Stoic.*

A person who helps a stranger or a helpless person in difficulties—*Samaritan.*

To take place at the same time as another event—*Synchronize with.*

Government by the gods—*Thearchy.*

The ceremony of shaving the crown or the whole head—*Tonsure.*

Insane belief that one is God—*Theomania.*

Marking the skin with indelible patterns by inserting pigments in punctures—*Tatoo.*

The two brothers were born at the same time—*Twins.*

He possesses in abundance the quality of doing the right thing at the right place and time—*Tact.*

You have indeed undergone a change surprising enough to be called magical—*Transformation.*

To wait on events—*Temporize.*

To rise and fall in waves—*Undulate.*

I repeated all that he had told me word for word—*Verbatim.*

A style full of words—*Verbose*.

One who eats vegetables only—*Vergetarian* (سبزی خور).

To make up one's mind one day and to change it the next day—*Vacillate* (متلون مزاج).

A man who always thinks he is ill—*Valetudinarian*.

A man who can disguise the direction from which his voice is coming—*Ventriloquist*.

To establish the justice of a cause—*Vindicate*.

Evening prayers in a church—*Vespers*.

A fault that may be forgiven—*Venial*.

One who may be ready to sell one's life for money—*Venal*.

A person who has had a long experience of military service or of any occupation—*Veteran*.

An animal that cannot be tamed—*Wild* (وحشی).

This cloth is able to keep water off—*Water-proof*.

Place where clothes are kept—*Wardrobe*.

The science of animal life—*Zoology*.

CHAPTER 6

WORDS FOLLOWED BY APPROPRIATE PREPOSITIONS

English has many peculiar idiomatic expressions formed of an important word and a preposition following it. Below we are giving lists of nouns, adjectives and verbs followed by prepositions. The use of these prepositions play a vital role in the English language. Attention, therefore, must be paid to their usage.

Nouns Followed by Appropriate Prepositions

Abhorrence **of.**—I have great abhorrence of hypocrisy.

Ability **for.**—He has great ability for play production.

Access **to**—He has no access to the Governor.

Accession **to.**—On his accession to the throne, Jahangir introduced several measures of reform.

Accusation **of.**—An accusation of theft has been brought against the maid-servant.

Acquaintance **with** (a person or a thing).—I have no acquaintance with the Premier. I have no acquaintance with the writings of Emerson.

Adherence **to.**—Mr. X has given his whole-hearted adherence to Muslim League.

Admission **into.**—Admission into this office is strictly prohibited.

Affection **for.**—Najma has great affection for her brother and sisters.

Affinity **with.**—Premchand has affinity with Charles Dickens.

Allegiance **to.**—All the ministers showed their allegiance to the king.

Aptitude **for.**—I have no aptitude for Mathmatics.

Assault **on.**—Ata Muhammad made a murderous assault on Dr. Khan Sahib.

Aversion **to.**—He has aversions to smoking.

Confidence **In.**—I have a great confidence in my servant.

Contemporary **of.**—Charles Lamb was a contemporary of Coleridge.

Contempt **for.**—I have nothing but contempt for Amjad.

Control **over.**—He has no control over his subordinates.

Craving **for.**—He has a craving for riches.

Disgrace **to.**—He is a disgrace to his family.

Esteem **for.**—I have a great esteem for the Quaid-i-Azam.

Exception **to.**—This is an exception to the rule.

Glance **at.**—He cast a glance at her and she turned her face.

Heir **to.**—Ahmed is heir to his father's property.

Incentive **to.**—Sometimes love serves as an incentive to hard work.

Inclination **for.**—I have no inclination for music.

Inquiry **into.**—The Police made an inquiry into the case and found him guilty.

Insight **into.**—G.B. Shaw has a great insight into the human mind.

Invitation **to.**—I am much pleased to accept your invitation to dinner.

Key **to.**—Constant labour is the only key to success in life.

Liking **for.**—I have no liking for smoking.

Lust **for.**—Lust for riches promoted him to commit this crime.

Match **for.**—She is no match for him.

Passion **for.**—He has a passion for music.

Quarrel **with.**—He quarrelled with his friend on a trifle.

Quarrel **between.**—The quarrel between the two brothers ruined the family.

Regard **for.**—He has no regard for Najma.

Remedy **for.**—There is no remedy for Asthama.

Resemblance **to.**—He bears a resemblance to my father.

Search **for.**—His search for a job carried him to Karachi.

Slur **on.**—His conduct is a slur on his family.

Sympathy **for.**—He has great sympathy for the poor.

Victim **to.**—He fell a victim to Asthama.

Zeal **for.**—His zeal for prohibition is unfouded.

Verbs Followed by Appropriate Prepositions.

Accuse **of.**—The police accused him of theft.

Acquit **of.**—He was acquitted of (made free from) the blame.

Adhere **to.**—Ahmed will adhere to (stick to) his belief.

Agree **with** (a person).—I agree with you.

Agree **to** (a proposal).—I agree to your proposal.

Answer **to** a person **for** a conduct.—A servant must answer to his master for his conduct.

Apologise **to, for.**—I must apologise to you for being absent from the meeting. You must apologise to the principal for your misconduct.

Apply **to, for.**—He applied to the Principal for casual leave.

Approve **of.**—I do not approve of your going there.

Arrive **at, in.**—We arrived at the station just in time to catch the train.

Attend **to.**—You should attend to the advice of your teacher.

Avail oneself **of.**—You should avail yourself of (take advantage of) this opportunity.

Bestow **upon, on.**—The king bestowed (conferred) this title upon him.

Beware **of.**—Beware of evil company (take caution against).

Boast **of.**—He boasts of (feels proud of) his riches.

Belong **to.**—This book belongs to me.

Carry **on.**—He has been carrying on (conducting) this business for a long time.

Carry **out.**—I shall carry out (act upon) his orders.

Care **for.**—He does not care for his mother's desires.

Compare **with, to**.—(similar things are compared *with*; dissimilar things are compared *to*).—Compare Akbar with Aurangzeb. Life is compared to a river.

Congratulate **on.**—I congratulate you on your success.

Consist **of.**—The furniture consists of tables, chairs and benches.

Convict **of.**—The judge convicted him of theft.

Crave **for.**—Everyone craves for happiness.

Depend **upon.**—Children depend upon their parents for protection.

Deprive **of.**—The king deprived him of his rights.

Die **of.**—He died of hunger.

Differ **from.**—These two persons differ from each other in character.

Differ **with.**—I differ with you on this point.

Excel **in**—He excelled his friend in the art of painting.

Exempt **from.**—The Principal exempted him (made him free) from fee.

Feed **on.**—Cows feed on grass.

Furnish **with.**—I furnished him with all the information.

Guard **against.**—You should guard against (avoid) such mistakes.

Guess **at.**—You cannot guess at (conjecture) his plans.

Hinder **from.**—He hindered me from studying.

Hint **at.**—He hinted at his success.

Inflict **on.**—The judge inflicted (gave) severe punishment on the accused.

Inform **of.**—I informed (told) him of his success.

Insist **on.**—I insisted on his going away.

Laugh **at.**—One should not laugh at the poor.

Lead **to.**—Evil habits will lead you to ruin.

Listen **to.**—You should listen to the advice of your parents.

Mourn **for.**—We mourned for the good lady,

Object **to.**—I objected to his proposal.

Partake **of.**—Let us partake of (share) the food.

Participate **in.**—He participated in all the games.

Perish **for.**—Many patriots perished for their country.

Pine **for.**—She is pining for her lost daughter.

Ponder **on, over.**—I was pondering over (*or* on) the consequences of this step.

Prefer **to.**—I prefer hockey to cricket.

Prey **on.**—This worry has been preying on my mind for the last two weeks.

Pride **on.**—He prides on being a great scholar.

Provide **for.**One must provide for one's children.

Qualifiy **for.**—He has qualified for the post of a tehsildar.

Quarrel **with.**—a person over or **about** a thing—Amjad quarrelled with him over the question of property.

Recoil **from.**—Everybody recoiled from this horrible sight

Refer **to-**—He referred to Shakespeare in his speech-

Reproach **for.**—The teacher reproached the student for his disobedience.

Scoff **at.**—You should not scoff at religion.

Search **for.**—He was searching for a lost dog.

Shudder **at.**—One shudders at the horrors of the modern wars.

Smell **of.**—This place smells of rotten fish.

Stoop **to.**—He is so mean that he may stoop to anything.

Succumb **to.**—The wounded man succumbed to his injuries in the hospital.

Surrender **to.**—The soldiers in the fort had to surrender to the besiegers.

Think **over**—If you think over this affair calmly, you will agree with me.

Triumph **over.**—A brave man triumphs over all difficulties.

Yearn **for.**—He yearns for riches.

Yield to.—The Koryans yielded to the Russians.

Adjectives Followed by Appropriate Prepositions

Accustomed **to.**—He is accustomed to (in the habit of) hard work.

Acquainted **with.**—I am not acquainted with him.

Accessible **to.**—The President of our College Union is accessible to all the students.

Addicted **to.**—He is addicted to drinking.

Ambitious **of.**—I am ambitious of going to Mecca.

Anxious **about.**—We are anxious about his health.

Appalled **at.**—While going into the forest, I was appalled at (frightened) the thought of a tiger.

Appropriate **to.**—The speech of Chaudhri Muhammad Ali was appropriate to the occasion.

Averse **to**—We are averse to living in the village.

Aware **of.**—One is not aware of one's shortcomings.

Bent **on.**—He is bent on going to Lahore.

Bound **for.**—This ship is bound for Liverpool.

Blind **to**—I am not blind to my weakness.

Certain **of.**—We are certain of victory.

Compatible **with.**—Suleman's conduct is not compatible with his philosophy.

Concerned **at**.—He is concerned at his father's illness.

Concerned **for**.—He is concerned for the welfare of his sisters.

Conducive **to**.—Good crops are conducive to the prosperity of a country.

Consistent **with**.—This act is not consistent with his nature.

Conversant **with**.—Ashraf Khan is conversant with the art of pleasing people.

Deaf **to**.—He is deaf to good counsel.

Devoid **of**.—Zia is devoid of commonsense.

Different **from**.—Your plan is different from mine.

Disgusted **with**.—He is disgusted with his married life.

Disqualified **for**.—He has been disqualified for this post.

Eminent **for**.—He is eminent for his ability.

Enamoured **of**.—I am enamoured of Keats.

Entitled **to**.—He is entitled to a share in the property.

Familiar **to** (a person).—You seem to be familiar to me.

Familiar **with** (a thing).—I am not familiar with this trick.

Gifted **with**—Nur Jahan is gifted with a melodious voice.

Horrified **at**.—I was horrified at that miserable sight.

Incumbent **on**.—It is incumbent on everybody to serve his country.

Indicative **of**.—Her pale face is indicative of her ill health.

Indignant **with**.—Ahmed was indignant with me at my voting against him.

Infected **with**.—His son was infected with smallpox.

Insensible **to**.—Qadir is insensible to ridicule.

Intimate **with**.—He is quite intimate with his boss.

Jealous **of**.—Nasim is jealous of his relatives.

Liable **to**.—He is liable to make mistakes.

Moved **to**.—She was moved to tears at the touching sight.

Notorious **for.**—Behram was notorious for his crimes.

Obligatory **on.**—It is obligatory on us to attend the classes.

Oblivious **of.**—He was not oblivious of (forgetful) his past sins.

Odious **to.**—Of all the characters, the villain is the most odious to me.

Overcome **with.**—She was overcome with grief at the death of her father.

Peculiar **to.**—This habit is peculiar to him.

Proficient **in.**—He is proficient in English.

Reconciled **to** (one's lot).—She is now reconciled to her lot.

Reconciled **with.** (an enemy).—Nasim is now reconciled with his enemy.

Regardless **of.**—He is bent up on opposing his officer regardless of consequences.

Relevant **to.**—This argument is not relevant to the subject.

Requisite **to.**—Peace of mind is requisite to happiness.

Requisite **for.**—You should arrange all the things that are requisite for attending the convocation.

Sacred **to.**—The Quran is sacred to Muslims.

Sanguine **of.**—He is sanguine of (hopeful) his success in the examination.

Shocked **at.**—He was shocked at the news of his father's death.

Sick **of.**—I am sick of my friend, Nasim, for he is a bore.

Startled **at.**—I was startled at his strange behaviour.

Veiled **in.**—The whole incident is veiled in mystery.

Wanting **in.**—He is not wanting in noble qualities.

Worthy **of.**—Our Principal is worthy of respect.

The Same Word with Different Prepositions

Abound **in.**—Tigers abound in this forest.

Abound **with.**—The forest alounds with tigers.

Accord **to.**—A warm reception was accorded to him.

Accord **with.**—This statement accords with our experience.

Admit **of.**—Your conduct admits of no excuse.

Admit **into.**—The Principal admitted him into his college.

Anxious **about.**—I am anxious about the results.

Anxious **for.**—I am anxious for his safety.

Ask **of.**—I asked a favour of him.

Ask **for.**—I asked him for a favour.

Authority **for.**—I have no authority for issuing certificates.

Authority **on.**—Mill is an authority on Logic.

Call **at.**—Ahmed called at my house last evening.

Call **on.**—Call on him at his office.

Call **in.**—The doctor was called in.

Call **for.**—His conduct calls for an explanation.

Claim **for.**—His claim for damage was not accepted.

Claim **on.**—You have no claim on my sympathy.

Confer **on.**—Knigthood was conferred on him.

Confer **with**—.We conferred with them about the strike.

Delight **in.**—I delighted in his performance.

Delight **with.**—We were delighted with their performance.

Distinguish **between.**—We can distinguish between right and wrong.

Distinguish **from.**—We can distinguish right from wrong.

Enter **into.**—They entered into an agreement.

Enter **upon.**—Our college has just entered upon the 30th year of its existence.

Impatient **of.**—Youth is impatient of restraint.

Impatient **for.**—He grew impatient for seeing his child.

Liable **to.**—Anyone violating this rule is liable to a fine.

Liable **for.**—You are liable for compensation.

Preference **to.**—I chose milk in preference to meat.

Preference **for.**—He showed a preference for British goods above others.

Provide **for.**—I shall provide everything for you.

Provide **with.**—I shall provide you with everything.

Result **from.**—His fall resulted from his foolishness.

Result **in.**—His foolishness resulted in his fall.

Trust **to.**—I cannot always trust to my luck.

Trust **with.**—I cannot trust you with my secret.

Wait **for.**—I shall wait for you.

Wait **on.**—A deputation waited on the Governor.

CHAPTER 7

SYNONYMS AND ANTONYMS

Synonyms are words that have almost, but not quite identical meanings. Each synonym has a special meaning that distinguishes it from the words synonymous with it.

Ability (قابلیت)—Capacity, Talent.

Abolish (برباد کرنا)—destroy, annihilate.

Abbreviate (مختصر)—shorten, condense.

Abstain (پرہیز)—refrain, forbear.

Abundant (کثرت)—profuse, plentiful.

Active(چست)—smart, agil.

Admit (اقرار کرنا)—confess, concede.

Adversity (غربت)—misery, misfortune.

Advise (مشورہ دینا)—counsel, recommend.

Agree (ماننا)—concur, acquiesce.

Aid (مدد)—support, help.

Ambiguous(جس میں شبہ ہو)—doubtful, indistinct.

Anger (غصہ)—vexation, wrath.

Anxiety (اشتیاق)—eagerness, worry.

Appreciate (پسند کرنا)—respect, esteem.

Apt (مناسب)—suitable, expert, prompt.

Artful (چالاک)—tricky, sharp.

Autocrat (مطلق العنان)—tyrant, despot.

Avoid (پرہیز - گریز)—evade, elude.

Barren (ویران، بنجر)—fruit-less, arid.

Beautiful (خوبصورت)—lovely, graceful, handsome, pretty.

Bias (تعصب)—prejudice, prepossession.

Bogus (جھوٹا)—false, sham.

Boisterous—noisy, turbulent.

Brave (بہادر)—fearless, daring.

Calamity—catastrophe, misfortune.

Careless (بے پرواہ)—unconcerned, headless.

Cause (وجہ)—ground, reason.

Chaos—disorder, confusion.

Cheat (دھوکہ دینا)—swindle, dupe.

Civil (مہذب)—polite, respectful.

Compassion (رحم)—pity, sympathy.

Competent (قابل)—capable, efficient, able, fit.

Confidence (اعتماد)—faith, belief, self-reliance.

Confuse (ابتری پھیلانا)—astound, perplex.

Conjecture (خیال آرائی)—surmise, guess.

Contrary (بر خلاف)—adverse, opposite.

Cruel (ظالم)—savage, ruthless.

Dangerous (خطرناک)—hazardous, perilous.

Dear (پیارا)—valuable, beloved.

Defer (ملتوی کرنا)—adjourn, postpone.

Deference (عزت)—veneration, respect.

Desire (خواہش)—craving, affection.

Despise (نفرت)—disdain, scorn.

Detest (نفرت)—abhor, despise.

Disfigure—deface, impair.

Eager (خواہش مند)—zealous, keen.

Energy (قوت)—power, force.

Erroneous (غلط)—incorrect, false.

Esteem (عزت)—value, prize.

False (دھوکہ)—sham, deceptive.

Firm (مضبوط)—solid, inflexible.

Foolish—stupid, ridiculous.

Genial (خوشگوار)—pleasant, hearty.

Hardy (سخت)—tough, resolute.

Haughty (غصیلا)—arrogant, overbearing.

Hopeful (پر امید)—optimist, sanguine.

Idle (بے کار)—vain, indolent.

Imminent (آنے والا)—hovering, coming.

Immoral (بیہودہ)—wicked, profligate.

Industrious (محنتی)—busy, diligent.

Ingenuous (بے باک)—frank, sincere.

Judgement (فیصلہ)—sentence, opinion.

Lasting (پائیدار)—permanent, enduring.

Luminous (چمکدار)—bright, lucid.

Meek (کمزور)—weak, submissive.

Modest (شرمیلا)—shy, diffident.

Novice (نوآموز)—beginner.

Obvious (ظاہر)—evident, apparent.

Pain (تکلیف)—sorrow, torture.

Perseverance (ثابت قدم)—steadfastness, tenacity.

Pithy (مختصر)—brief, forceful.

Praise (تعریف)—applause, approval.

Profound (گہرا)—deep, erudite.

Prudent (ہوشیار)—careful, wise.

Qualify (لائق بننا)—adapt, prepare.

Quiet (خاموش)—repose, calm.

Renouce (رد کرنا)—forego, reject.

Repeal (منسوخ کرنا)—annul, cancel.

Rude (درشت)—rough, uneven.

Sad (اداس)—depressed, gloomy.

Scope (امید ۔گنجائش)—range, aim.

Sensual (جذباتی)—carnal, voluptuous.

Serious (سنجیدہ)—grave, solemn.

Severe (شدید)—stern, anstere.

Solitary (تنہا)—lonely. sole, alone.

Stern (سخت سنجیدہ)—hard, grim.

Submissive (مطیع)—obedient, humble.

Tedious (خشک)—wearisome, dry.

Truism (معمولی)—commonplace, platitude.

Unique (غیر معمولی)—unsurpassed, single.

Urbane (مہذب)—civil, courteous.

Violent (تند)—rough, turbulent.

Wordy (لفاظی)—verbose, discursive.

Yield (مطیع ہونا)—surrender, concede.

Zeal (خواہش)—fervour, eagerness.

Zenith (بلندی)—acme, summit.

ANTONYMS

Antonym is the name given to words whose meanings are entirely opposite as brave and cowardly, high and low, sweet and sour, etc.

Above	اوپر	Below	نیچے
Abundance	کثرت	Dearth	کمی
Active	چست	Passive	سست
Accept	قبول کرنا	Reject	رد کرنا انکار کرنا
Advantage	فائدہ	Disadvantage	نقصان
Adversity	غربت	Prosperity	خوشحالی
Ancident	قدیم	Modern	جدید
Alert	چوکنا	Absent-minded	خودفراموش
Analysis	تجزیہ	Synthesis	ترتیب
Beneficial	فائدہ مند	Injurious	نقصان دہ
Benefactor	مربی	Malefactor	نقصان پہنچانے والا
Boisterous	شوریدہ	Calm	مطمئن - پرسکون
Civility	شائستگی	Rudeness	درشتی
Conceited	خود پرست	Modest	شرمیلا
Compassionate	رحم دل	Merciless	بے رحم
Debtor	مقروض	Creditor	قرض خواہ
Domestic	گھریلو	Wild	جنگلی

Dexterous	کاریگر	Clumsy	بھدا
Dubious	مشتبہ	Certain	یقینی
Docile	سدھایا ہوا	Stubborn	ضدی
Economy	کفائت شعاری	Prodigality	فضول خرچی
Expose	ظاہر کرنا	Conceal	چھپانا
Famous	مشہور	Notorious	بدنام
Flexible	لچکدار	Rigid	سخت
Foolish	بیوقوف	Wise	عقلمند
Frank	بے باک	Reserve	کم گو
Guilty	مجرم	Innocent	معصوم
Glory	شان	Shame	شرم
Giant	جن - دراز قد	Dwarf	بونا - پست قد
Generous	سخی	Mean	کمینہ
Genuine	اصلی	Spurious	کھوٹا
Healthy	تندرست	Unhealthy	بیمار
Humanity	انسانیت	Brutality	سفاکی
Heaven	بہشت	Hell	جہنم - دوزخ
Hurt	زخم پہنچانا	Heal	آرام ہونا
Include	داخل یا شامل ہونا	Exclude	خارج ہونا
Inhale	سانس اندر کھینچنا	Exhale	سانس خارج کرنا
Junior	چھوٹا (عمر یا عہدے میں)	Senior	بڑا
Knowledge	علم	Ignorance	لا علمی
Majority	اکثریت	Minority	اقلیت
Maximum	زیادہ سے زیادہ	Minimum	کم سے کم

Miser	کنجوس	Spend thrift	فضول خرچ
Material	مادی	Spiritual	روحانی
Moral	اخلاق	Immoral	بد اخلاق
Optimism	روشن پہلو	Pessimism	تاریک پہلو
Omit	خارج کرنا	Insert	درج کرنا
Pleasur	خوشی	Pain	دکھ
Pride	غرور	Humality	انکساری
Public	کھلم کھلا	Private	ذاتی - مخفی
Plaintiff	مدعی	Defendant	مدعا علیہ
Progressive	ترقی پسند	Conservative	قدامت پسند
Rough	کھردرا	Smooth	صاف
Rigour	سختی	Leniency	نرمی
Religious	مذہبی	Secular	دینوی
Resist	مقابلہ کرنا	Submit	مطیع ہونا
Resolute	مستقل مزاج	Vacillating	متلون مزاج
Sacred	متبرک	Profane	غیر متبرک
Sympathy	ہمدردی	Autipathy	بے دردی
Sink	ڈوبنا	Swim	تیرنا
Temporary	عارضی	Permanent	مستقل
Triumph	فتح مندی	Failure	ناکامی
Transparent	شفاف	Opaque	غیر شفاف
Use	استعمال	Abuse	غلط استعمال
Uniform	ایک جیسا	Varied	مختلف
Vulgar	اجڈ	Refined	مہذب
Voluntary	رضا کارانہ	Compulsory	لازمی
Vigorous	طاقتور	Feeble	کمزور
Violent	تند	Gentle	نیک
Vivacious	فرحت افزا	Languid	غمناک
Wasteful	فضول خرچ	Economical	کفایت شعار

CHAPTER 8

PUNCTUATION

1. In talking, we donot speak straight on at the same rate. As we talk, we stop every now and then ; sometimes for a short period and sometimes for a bit longer. These pauses are intended to make what is written or printed more reasily intelligible to the reader, and without them our meaning would not always be understood.

2. To indicate these pauses in writing we make use of certain signs which are called Punctuation stops or points.

3. The Principal Punctuation stops are :

(1) Full stop	(.)	(5) Note of Interrogation	(?)
(2) Comma	(,)	(6) Note of Exclamation	(!)
(3) Semi-colon	(;)	(7) Quotation Marks	(" ")
(4) Colon	(:)	(8) Apostrophe	(')

4. The full-stop (.) has three main uses.

(1) To make the end of a statement or an imperative sentence ; as.

The children are making a noise

Go away.

Note.—The sentence coming after a full stop must begin with a capital letter.

(2) To mark off abbreviations and initials ; as, M.A. (Master of Arts) B.A. (Bacholer of Arts).

H.M.(His or Her Majesty).

(3) At the close of Roman numerals, as, Charles II Edward VII.

5. The comma (,) is the lightest punctuation mark

and represent the shortest pause. It is used for the following purposes.

(1) To separate several words of the same part of speech in a sentence ; as, Amjad, Aqeel, Nadeem, Latif and Rizwan are class-fellows.

My friend is honest, gentle, intelligent, obedient and hardworking student.

Note.—It makes little difference whether or not you place a comma before 'and ; but it is better not to use it.

(2) To separate pairs of words of the same class ; as, she treated alike rich and poor, weak and strong, high and low,, old and young.

(3) To mark off a word in the vocative ; as,

Jamal, do not be cruel.

(4) To mark off a word and phrase in apposition ; as,

Shahid, the monitor, is absent to-day

(5) To mark off absolute constructions and participle Phrases ; as,

The sun having risen, the fog disappeared. Having taken their meals, they set to work.

6. To separate Direct Speech from the reporting verb ; as,

He said, "We are playing hockey match this morning"

(7) To mark off words or pharses like however, indeed, after all, therefore, too, for instance, no doubt, in fact, of course, etc ; as

Everything, however, is uncertain.

You are, after all, his brother.

(8) To mark off words, phrases, clauses, parenthetic expressions inserted in a sense ; as,

She is, to tell you the truth, not fit for this job.

Akbar, so it is said, could not forgive an injury.

(9) To separate short co-ordinate clauses, as,

She took her clothes, put out the candle and went to bed.

(10) Before co-ordinate conjunctions like but, only else, otherwise, etc ; as,

I went to see her, but she was not in her house.

(11) In complex sentences (a) to separate adverbial clause from the principal clause when the latter is placed second, (b) to separate two or more clauses or adjectival clauses ; as,

I do not know what she says, what she wants and what she can get.

(12) Before a continuative relative clause, as,

I met my friend who (and she) gave me a message from my sister.

Note.—Single noun clauses, and restrictive adjectival clauses are not separated from the principal clause.

(13) To indicate the omission of a word in sentences ; as,

You may take your share, I, mine.

(14) To mark off 'yes', 'no', 'well,' etc ; as,

Yes, I have done my work,

No, I cannot do it.

Well, let us play badminton.

(15) To separate the date of the month from the year ; as,

April 12, 1972

Dec. 25, 1972.

6. The use of the semi-colon (;)

The semi-colon indicates a pause longer than comma, and is used.

(1) To separate co-ordinate clauses joined by conjunctions such as otherwise, therefore, now, only, nevertheless, etc ; as,

We must work hard, otherwise we shall fail.

She is dishonest ; therefore she cannot be trusted with money.

(2) To separate long co-ordinate clauses ; as,

At last, in they came, with many dry logs of wood on their backs ; and in came all the sheep ; but the rains and cows stayed outside.

(3) To separate pairs of words each of which is separated by a comma ; as,

Distinguish between the following pairs of words :

Altar, Alter, Gate, Gait, Root, Route.

7. The use of the colon (:)

The colon indicates a longer pause than a semi-colon, but a shorter pause than a full-stop. It is used :

(1) To introduce a quotation or a speech ; as,

Everybody knows the saying "Man is mortal."

The holy book says : The fruits of labour never run dry.

(2) Before an additional or appeaded remarks.—as, She is a good woman : such a woman is valuable asset to our institution.

The boy went on shouting and it was no use; nobody came to his help.

(3) (To separate co-ordinate or opposite clauses, not connected by conjunction, as,

To err is human : To forgive, divine.

(4) Before enumerations and examples, as,

The following girls were absent yesterday.

Rizwana, Farzana, Rozina, and Aliya.

(5) Sometimes the colon is followed by a Dash, as,

Construct sentences using the following words :—
Simple, dwarf, easy, table, bag.

8. The note of Interrogation (?)

It is used after direct questions ; as,

In which class do you study ?

Are you going to cinema to-day ?

Note :—The Note of Interrogation is not used after an indirect question ; as,

She asked me whether I would have a drink.

9. The note of Exclamation (!)

[It is used after Exclamatory words, phrases and sentences ; as,

"What an ideal !" exclaimed he.
The old man said, "Alas ! I am ruined"

10. The use of Inverted commas (" ").

They are used to indicate directly the reported speech ; as,

He said, "Is your father in the house ?"

She said, "Let me go out of the room."

11. The use of Apostrophe (')
It is used :
(1) To form the possessive case of animate objects,

nouns showing time and distance, and abstract nouns followed by 'sake' etc., as,

Akbar's watch. An hour's work.

Four miles, distance.

(2) To indicate the omission of some letter in words; as,

Won't=will not ; don't=do not ;

I'll=I will ; I've=I have ;

Hon'ble=Honourable ; O'er=over ;

E'er=ever

(3) To form the plurals of figures and letters ; as,

Four 2's make 8.

M.A.'s ; B.T.'s ; M.L.A.'s.

12. The Use of Dash.

CHAPTER 9

PHRASES AND IDIOMS

BRING

To bring about. (to cause) Aslam's bad habits have brought about his ruin.

To bring home. (to produce a vivid impression) Their father brought home to them that he was poor.

To bring to book. (To call to account) The clerk was brought to book.

To bring to light. (To discover) His questions brought the whole thing to light.

CALL

Call at. (to pay a visit) I called at Zaffar's last night.

To call for. (to require) The situation calls for considerable tact.

To call in. (summon) Please call in a doctor.

To call to account (to demand explanation) He was called to account for the shortage in cash.

CARRY

To carry. (to win a motion in the meeting) The motion was carried after a long debate.

To carry away. (moved quickly) Women are carried away with bright ornaments.

To carry off. (to win) He is a good debator and will carry off the prize.

To carry out. (to execute) He carried out the plan in every detail.

COME

To come about. (to happen) How did these things come about.

To come off. (take place) When does his marriage come off ?

To come out. (to appear) Several newspapers have come out this year.

To come to light. (to be discovered) Many facts have come to light.

To come to pass. (to happen) It came to pass that there was a great sorrow in India because of the famine.

DRAW

Draw near. (to approach) Work hard. The examination is drawing near.

Draw on (to get money) He has enough to draw on in case there is an emergency.

Draw one out. (to make one talk) The police tried to draw him out on this point.

Draw up. (to draft) He drew up a programme for the meeting.

FALL

Fall back upon. (to have recource to) I have my all at stake and in case of failure, I have nothing to fall back upon.

Fall in with. (*a*) (to agree) He always falls in with my views.

(*b*) (to meet accidentally) They fall in with a gang of robbers.

Fall off. (*a*) (to drop) Leaves fall off in autumn.

(*b*) (to desert) Fair weather fall off in adversity.

Fall out. (to quarrel) He never falls out with his class-fellows.

Fall through. (to fail) His scheme fell through.

GET

Get at or get to. (to reach) Nobody could get at the moon.

Get away. (to go away from a place) Get away and do not make a noise.

Get out (to alight). Get out at Wazirabad and change for Rawalpindi.

Get into (to enter). The passengers are getting into the train.

Get on (to fare). I am get thing on well.

Get over (to overcome). A strong mind will get over all difficulties.

Get through (to come out successful). I am sure to get through the examination.

Get up (to rise). I always get up early in the morning.

Get ride of (to be free from). I want to get rid of the fellow.

GIVE

Give away (to distribute). The principal gave away the prizes.

Give in (to yield). They fought bravely, but gave in at last.

Give off (to emit). Radium gives off rays that blind the eye.

Given to (addicted to). Azam is given to gambling and drinking.

Give up (to abondon). Try to give up bad habits.

Give way (to (yield, to break). Do not give way before the enemy.

Give birth to. She has given birth to a son.

GO

Go off (to be discharged). The pistol went off and a constable was badly injured.

Go on (to proceed with). Go on with your work and do not make a noise.

Go out (to be extinguished.) The lamp has gone out and it is dark.

Go through (to suffer). He has gone through fire and water to gain his end.

HOLD

Hold good (to be valid) This principle does not hold good in this case.

Hold out. (not to yield) The garrison will hold out to the last.

KEEP

Keep away. (to be absent) Good boys never keep away from college.

Keep on. (to continue) The child kept on crying.

Keep up. (to maintain) Keep up your courage, do not let difficulties daunt you.

Keep one's word. (to fulfil one's promise) He seldom keeps his word.

LAY

Lay by. (to save) Everybody should lay by something for hard times.

Lay out. (to grow) He laid out a beautiful garden in his village.

Laid up with. (to be confined to bed) His mother is laid up with fever.

LOOK

Look after. (to take care of) The nurse looked after the child.

Look down upon. (to despise) The rich should not look down upon the poor.

Look forward to. (to await eagerly) We are looking forward to a golden time.

Look into. (to examine) Has the judge looked into the case ?

Look sharp. (to make haste) Look sharp or you will miss the tràin.

Look up. (to search for) Let us look this word up. in the dictionary.

Look up to. (to regard with esteem) The people look up to him as a savior.

MAKE

Make out. (to understand) I cannot make out the meanings of this telegram.

Make up. I shall soon make up my defficiency in English.

Make up for. (to compensate) Try to make up for the loss he has suffered.

Make both ends meet. (to live within one's own income) In these hard times, it is very difficult to make both ends meet.

PASS

Pass away. (to die) The old m an passed away calmly this morning.

Pass for. (to be regarded as) You can easily pass for an actor in this dress.

Pass through. (to undergo) We passed through many difficulties to clear the forest.

PUT

Put down. (to suppress) The President put down the rebellion.

Put off. (*a*) (to take off) The boys put off their clothes and jumped into the tank.

(*b*) (to postpone) Never put off till to-morrow what you can do today.

(*c*) (to evade) I put him off by saying that I was only joking.

Put on (to clothe oneself). He put on his clothes and went to college.

Put out (to extinguish). Put out the lamp before you go to bed.

Put up (to lodge). Whenever I go to Lahore, I put up in a hotel.

Put up with (to tolerate). Nobody can put up with his insolence.

Put to flight (to cause to run away). The gunshot put the robbers to flight.

RUN

Run down (*a*) to become weak). You seem to be run down on account of heavy work.

(*b*) (to stop for want of winding). Wind the clock or it will be run down.

(*c*) (disparage). Do not run down your friends.

Run into debt (to incur debt). A wise man never runs into debt.

Run over (to be crushed under). Do not let the child play on the road lest it should be run over by car.

Run through (*a*) (to waste). He ran through his father's wealth in a short time.

(*b*) (to glance over). I just ran through his essay.

SEE

See off (to bid forewell to). Yesterday I went to the station to see my sister off.

SEND

Send for (to tell a person to come). As his father was ill, he sent for a doctor.

SET

Set about or set to (to begin). Let us set about this work and finish it by evening.

Set in (to begin). The rainy season sets in July in the Punjab.

Set on or upon (to cause to attack). You should not set the dogs on the strangers.

Set out (to start). They set out on their journey this morning.

Set up (to start business). He has set up a steel factory.

Set at liberty (to set free). The President set the political prisoners at liberty.

Set fire to (to burn). Nobody knows who set fire to his house.

STAND

Stand by (to support). He stands by me in need.

Stand out (to be prominent). Akbar-E. Azam stands out among the early Moughal Kings.

Stand in need of (to require). I stand in need of money to buy a new watch.

TAKE

Take after (resemble). She takes after her sister.

Take down (to write). The boys are taking down notes of the lesson.

Take for (to mistake). It was pitch dark and I took the policeman for a thief.

Take in (to deceive). He is too clever to be taken in by you.

Take off (to put off). He took off his hat before entering the room.

Take to (to be addicted to). He took to drinking at an early age.

Take place (to happen). A railway accident took place near Liaqat Pur last month.

Take heart (to take courage). Take heart and you will succeed.

Take to heart (to feel very much). He took his child's death to heart.

Take to one's heals (to run away). The Indians took to their heals when they saw the Pakistani soldiers.

Take to task (to rebuke). The teacher took him to task for not doing his homework.

TELL

Tell from (to differentiate). Can you tell the sheep from the goats ?

Tell upon (to affect). Fear and anxiety began to tell upon his health.

TURN

Turn against (to become hostile to). His brother turned against him.

Turn down (to reject). He never turns down his son's request.

Turn on (to bring into play). The boy turned on the tap and drank some water.

Turn out (*a*) (to expel). The servant was turned out by his master.

(*b*) (to produce). This mill turns out cotton cloth.

(*c*) (to prove). He turned out to be a perfect getleman.

Turn up (to come). He turned up late in the evening.

Turn a deaf ear to (not to listen). He turned a deaf ear to my request.

Turn over a new leaf (to begin a better life). He has given up gambling and drinking and has turned over a new leaf.

IDIOMS

1. Prepositional Phrases

A

According to. He acts according to his father's wishes.

In accordance with. The soldier acted in accordance with the orders of his commander.

As to. As to his qualifications, I know nothing.

At home in. I am quite at home in English.

At the risk of. He saved the stranger from the robbers at the risk of his own life.

At the top of. He shouted at the top of his voice.

Because of. He could not attend the meeting because of illness.

On account of. On account of misbehavior he was expelled.

Owing to. Owing to downpour he could not come to college.

By means of. We crossed the river by means of boats.

By the side of. He sat by the side of his friend.

By virtue of. The king can veto any legislation by virtue of his prerogative.

For the sake of. He suffered for the sake of his friends.

For want of. The crops failed for want of rain.

In case of. In case of danger, pull the chain.

In course of. You will learn everything in course of time.

In favour of. The king abdicated in favour of the prince.

In front of. The car stood in front of his house.

In honour of. The city was decorated in honour of the Minister.

In order to. He works hard in order to please me.

In spite of. He cannot make both ends meet in spite of working so hard.

In the heart of. My house is situated in the heart of the city.

On behalf of. The President thanked the professor on behalf of all present.

On pain of. He had to leave his country on pain of death.

On the eve of. He met with an accident on the eve of his departure.

On the point of. The old man is on the point of death.

With a view to. I work hard with a view to get a scholarship.

With a reference to. With reference to your letter of the 20th, instant, I may inform you that there will be no tournament this year.

B. MISCELLANEOUS

At the bottom of (secret cause of). He is at the bottom of all this mischief.

At the conclusion of. At the conclusion of the meeting, there will be a tea-party.

At the mercy of. The traveller was at the mercy of the robbers.

By dint of. He rose to this high position by dint of hard-work.

By way of. They called him a Newton by way of a joke.

For fear of. The boys learn their lesson for fear of being punished by the teacher.

For the purpose of. He went to Lahore for the purpose of buying cloth.

In common with. She has nothing in common with her sister.

In connection with. I have nothing to say in connection with this case.

In consequence of. His health failed in consequence of over hard work.

In the face of. A great man is he who remains calm in the face of difficulties.

In the hope of. He went to his friends in the hope of getting help.

In the teeth of. He was successful in the teeth of opposition.

In respect of. He is junior to me in respect of service.

In search of. We wandered hither and thither in search of his lost cow.

In token of. He gave her a gold ring in token of his love.

In view of. In view of your indifferent health, you should not work hard.

On the brink of. He is on the brink of ruin.

On the ground of. He applied for leave on the ground of his ill-health.

On the part of. Such negligence on the part of a doctor is deplorable.

On the score of. Privilege leave is granted on the score of length of service.

On the verge of. He is on the verge of retirement.

With the exception of. With the exception of your brother, all are present.

II. ADVERBIAL PHRASES

A

Above all. He is regular, industrious, intelligent and above all honest.

Again and again. He read the letter again and again.

As far as. As far as I know he has no car.

As long as. As long as he is ill, he cannot attend the college.

At arm's length (at a distance). Keep that rogue at arm's length.

At the eleventh hour. They changed the programme at the eleventh hour.

Before long. Before long, the two friends caught sight of a bear coming out of the forest.

By all means (certainly). By all means, you have my full support.

By no means (not at all). Literacy is by no means true education.

By and by (gradually). The patient will recover by and by.

By degrees. The water will rise up by degrees.

By the by (in passing). By the by I have some thing new to tell you.

By heart. The boys learnt the poem by heart.

Far and wide. People come to see the fair from far and wide.

Far and away. He is far and away the best boy of the college.

For good. I am leaving this college for good.

From time to time. The teacher advises us from time to time.

In the dark (ignorant).. He kept me in the dark about my father's illness.

In the long run. Honesty pays in the long run.

In the nick of time (just at the right moment). I reached the station at the nick of time.

Into the bargain (in addition to). He lost not only his capital but his friends into the bargain.

Little by little. He gained strength little by little.

Of course (naturally). He loat his child and of course he was sad.

Off hand. I can make a speech off hand.

On the whole (taking everything into consideration) He is a good man on the whole.

Once for all. Let us decide this case once for all.

Sooner or later. Death must come to everybody sooner or later.

Then and there (on the spot). They killed him then and there.

To and fro. The cattle are wandering to and fro in the field.

Without fail. See me tomorrow without fail.

With one voice. The boys cried with one voice that there should be a holiday.

B. MISCELLANEOUS

Above board (open). He is open and above board.

After all. You should not be so cruel to me after all I am also a human being.

As a matter of course (as a natural circumstances). He has given one month's notice and as a matter of course he will be relieved by the end of this month.

As a matter of fact (in fact). He says that he has been helping his friend, but as a matter of fact he has been a burden to him.

As a rule. As a rule we take our meal at 1.p.m. but today being Friday we took at 12 noon.

At any rate. You must finish your work today at any rate.

At all. I am not at all sure of that.

At times. He is at times inclined to act dishonestly.

By far (considerably) Character is by far the best thing that we can have.

By rote. He learnt the proposition by rote.

Few and far between (rare). His visits are few and far between.

First and foremost. It is our first and foremost duty to serve our parents.

For certain (certainly). I know it for certain that he has gone to Lahore.

For the better. There is a change for the better in condition of the patient.

In no time (very quickly). We shall be there in no time by car.

In secret. He made all the preparations in secret.

In time. We reached the college in time.

Long ago. Long ago there ruled in subcontinent a pious king named Jehangir.

Off and on. He dropped in off and on to see the work in progress.

Of one's own accord (of one's own sweet will). He did it of his own accord, he was never asked to do it.

On a large scale. He has started an oil factory on a large scale.

On the contrary (against). He did not help me ; on the contrary he opposed me.

On and on. He went on and on and towards sunset he reached an inn.

Presently. The teacher told the boys that he would come presently.

To the back-bone (thoroughly). He is a miser to the back-bone.

VERB IDIOMS

To add fuel to the fire. His remarks during the discussion added fuel to the fire.

To add insult to injury. Do not add insult to injury by making these malicious remarks.

To answer one's purpose. This book does not answer my purpose.

To avail oneself of. I availed myself of the opportunity.

To be at a loss to understand. I am at a loss to understand why he did it at all.

To have one's fingers ends (to know thoroughly). I have the facts at my fingers ends.

To be born with a silver spoon in one's mouth (to be born to wealth). He was born with a silver spoon in his mouth ; what does he know of the worries of the poor.

To beat black and blue (severely). They beat the thief black and blue.

To breath one's last. His old mother breathed his last this monrning.

To carry the day (to win). They fought bravely and carried the day.

To catch at a straw. A drawning man catches at a straw.

To catch red handed. The watch man caught a thief red-handed last night.

To come of age. When he comes of age, he will get his father's wealth.

To cross one's mind (to strike). This idea never crossed my mind.

To cut a sorry figure (to make a poor show). He is very good in his studies but also he does not cut sorry figure in the play ground.

To do one a good turn. A scout should do a good turn everyday.

To do one's best (to try one's utmost). He did his best to get a job, but in vain.

To end in a draw. The footbal match has ended in a draw.

To fight to the last. We shall fight to the last for the freedom of Kashmir.

To find fault with others. We should mind our own business, and should not find fault with others.

To follow suit (to do the same). He ran after the thief and the servants followed suit.

To have one's way (to do as one likes). His father does not allow him to have his own way in every matter.

To hit the nail on the head (to do exactly the right thing). In making this proposal, you have to hit the nail on the head.

To hold good (to be valid). This rule does not hold good in every case.

To hold one's tongue. He said to me to hold my tongue.

To keep body and soul together (to sustain life). The poor can hardly keep body and soul together in these hard times.

To keep in touch with. Keep in touch with the prisoners of War Department and you will learn the whereabouts of your brother.

To keep in the dark. He kept his father in the dark about the true state of affairs.

To leave no stone unturned. I shall leave no stone unturned to secure a job for my brother.

To live from hand to mouth. The poor people live from hand to mouth these days.

To lose one's head (to lose self control). He always loses his head when he gets angry.

To lose one's temper (to get angry). He is very short tempered, he loses his temper at the slightest offence.

To lose sight of. The train steamed off and we soon lost sight of it.

To make good the loss. I shall try to make good loss that you have suffered.

To make hay while the sun shines. It is good to make hay while the sun shines.

To make one's mark (to distinguish oneself). He is sure to make his mark as an Army Officer.

To make the most of. I make the most of my time.

To play one false. My friend will never play me false.

To rain cats and dogs. It is raining cats and dogs here.

To receive with open arms. My friends receive me with open arms.

To see eye to eye with (to agree). I cannot see eye to eye with you in this matter.

To sell like hot cakes. This book is selling like hot cakes.

To spread like wild fire. The news of principal's arrival spread like wild fire.

To take by surprise (to catch unexpectedly). We were making merry, the teacher took us by surprise and we only blushed.

To take into account (to consider). I must take into account his father's services to me.

To turn one's head (to make one vain). Success and riches often turn one's head.

To win laurels (to win honour). You are sure to win laurels in the world of science.

MISCELLANEOUS IDIOMS

A bed of roses (a comfortable position). Life is not a bed of roses.

A bolt from blue (a sudden calamity). The news of his son's death came like a bolt from blue.

A bone of contention. Their father's property proved the bone of contention between them.

A cry in the wilderness (a demand that goes unheeded). The labourers are crying for better wages, but it is a cry in the wilderness.

A fish out of water (someone in a position which is disagreeable to him). Away from his friends, he felt like a fish out of water.

A hard nut to crack (something difficult to deal with). The problem is not so easy as it at first sight appears to be, it will turn out to be a hard nut to crack.

High time (urgent). It is high time for the government to release the political prisoners.

A leap in the dark (an uncertain step). What you are going to do is a leap in the dark.

A man of his word (a trustworthy man). He is not a man of his word.

A man of parts (a man of superior ability). He, being a man of parts, is respected by all.

A past master (an expert). He is a past master in the fabrication of lies.

A question of time (an event sure to happen sooner or later). I shall clear of all his debts : it is only a question of time.

A sight for sore eyes (a welcome sight). Florence Nightingale was a sight for sore eyes.

A square meal (a full meal). Many poor people in India do not even get a square meal.

A square peg in a round hole (a person out of his proper place). A doctor appointed as an engineer would prove a square peg in a round hole.

A storm in a tea cup (a disturbance marked by much noise, but of no importance). They abused each other so loudly that many people gathered on the spot ; but it was soon found that it was a storm in a tea cup.

A topic of the day (a favourite subject of discussion). India's attack on Pakistan is the topic of the day.

A turn coat (one who changes his opinions). We should not depend on him as he is simply a turn-coat.

A white elephant (a burdonsome possession). A car has become a white elephant now-a-days.

A white lie (a harmless lie). Even if I told a lie it was a white lie and is therefore excusable.

After one's own heart (to one's liking). This picture is after my own heart.

All Greek (beyond one's comprehension). His lecture was all Greek to me.

All the same. It is all the same to me whether you work or not.

An apple of discord (a cause of envy and quarrel). The large estate was an apple of discord between them.

An awe to grind (private ends to serve). When every member has his own awe to grind I am not sanguine about the success of the scheme.

An open secret (a secret that is no longer a secret). His joining the opposite party is now an open secret.

At a disadvantage. He is at a great disadvantage on account of ill-health.

At a stone's throw (a short distance). His house is at a stone's throw from his office.

At daggers drawn (on the point of fighting, in strained relations). The two brothers are at daggers drawn with each other.

At large (not yet arrested). The decoits are still at large.

At the root of (the chief cause of). You are at the root of all this evil.

Beast of Burden. The ass is a beast of burden.

Bird's eye view (a general view). We got a bird's eye view of Lahore by taking a flight in an aeroplane.

Birds of a feather (person of similar nature). Birds of a feather flock together.

Cat out of the bag (a secret disclosed). He will soon let the cat out of the bag.

Castles in the air (day dreams). Don't lie building castles in the air, be up and doing.

In cold blood (without provocation). They murdered the innocent man in cold blood.

Enough and to spare (plenty). The sahukar can spend any account on his son's marriage, as he has enough and to spare.

Every inch (completely). He is every inch a gentleman.

For the time being (for the present). For the time being, you may invest a small sum in this business.

Hair-breadth escape (a very narrow escape). On the way we fell in with a bison and had a hair breadth escape.

Hard of hearing (somewhat deaf). That old man is hard of hearing.

Hard up (in want of money). He has been out of work for the last four months and is hard up these days.

Heads I win, tail you lose (I must always be the gainer).

In a fix (in a difficulty). He is in a fix and cannot decide which way to go.

In someone's bad books (out of favour). He is in the bad books of his immediate officer and he is to thank his negligence for it.

In full swing (consistent with). Your deeds are not in keeping with what you say.

In one's element (at ease). How one feels in one's element at home !

In straitened circumstances (poor). He is in straitened circumstances and deserves to be helped.

In the good books of (in favour with). He is in the good books of the Headmaster.

In the twinkling of an eye (very rapidly). Alladin ordered the Jinn to build a house for him and in the twinkling of an eye there stood before him a splendid building.

Lion's share (the largest part). The lion's share of the profits goes to the shareholders.

Next to nothing (almost nothing). The thieves left next to nothing in the house.

No leg to stand upon. A liar has no leg to stand upon when he is challenged.

No love lost between. Amjad and Akhtar are brothers, but there is no love lost between them.

Of the first water (perfect). He is a fool of the first water.

On the horns of a dilemma (forced with a choice of difficulties). He could neither displease his officer nor lend him money. He was thus on the horns of a dilemma.

Prime of life (maturity). His brother died in the prime of life.

Sands of life (duration of life). He is eighty and the sands of life are nearly run out for him.

Slip of the tongue (or pen) (a slight mistake in speaking or writing). It is only a slip of the pen. (or tongue).

The apple of one's eye (the most treasured possession). My only child is the apple of my eyes.

The right side thirty (less than thirty years of age). He is on the right side of thirty but is very sagacious.

The wrong side of seventy (more than seventy years of age). My grandfather is on the wrong side of seventy, still he is hale.

Time immemorial (or **time out of mind**). From time immemorial this planet has been the habitation of man.

To cut the Gordian knot (to remove an intricate difficulty by a bold measure). His parents were still discussing the matter, he cut the Gordian knot and married the lady he loved.

True to one's salt (faithful to one's master). My lord, God knows I have been true to my salt.

Under the thumb of (completely under the influence of). He is under the thumb of his private secretary.

Up to the mark (up to a certain standard). You are not upto the mark in English.

Yeoman's service (good and faithful service). The outgoing chairman has rendered yeoman's service to the institution.

CHAPTER 10

DIRECT AND INDIRECT NARRATION

When we are required to give a report of what others have spoken, we may do it in two ways. We may use the actual words of the speaker, putting them in inverted commas or give the substance of what he said without using his exact words.

When the actual words used by a person are reported, we call it Direct Narration. But when the substance of a person's speech is reported, we have Indirect Narration.

Direct. Amjad said, "I am going to Lahore".

Indirect. Amjad said that he was going to Lahore.

Rules for changing Direct into an Indirect Narration

(1) The conjunction 'that' or a relative or conjunctive adverb is inserted before the reported speech :—

Direct. He said, "I can not do it."

Indirect. He said that he could not do that.

Direct. The Principal said to me, "Will you apply for the post ?"

Indirect. The Principal asked me whether I was applying for the post.

(2) If the reporting verb is in the present or future tense, the verb in the reported speech should remain unchanged :—

Direct. Anjam says, "I am not coming".

Indirect. Anjam says that he is not coming.

Direct. Nadim will say, "I could never do it."

Indirect. Nadim will say that he could never do that.

(3) If the reporting verb is in the past tense, the verb in the reported speech should be changed from the present or future tense into past tense, and from the present perfect or past tense into the past perfect tense :

Direct. Rizwana said, "I have already done my home work."

Indirect. Rizwana said that she had already done her home work.

Direct. Tanvir said, "I finished my home work two days ago."

Indirect. Tanvir said that he had finished his home-work two days before.

Note. But if the reported speech contains a universal truth, then this rule will not apply. A universal truth should never be stated in the past tense.

Direct. Shahid said, "The earth moves round the sun."

Indirect. Shahid said that the earth moves round the sun.

(4) The persons of pronouns and verbs in the reported speech should correspond with the person of the individual with reference to whom the speech is made :—

Direct. Anjam said to me, "Are you going there ?"

Indirect. Anjam asked me whether I was going there.

(5) In indirect narration 'shall' and 'will' should be changed according to the rules for their use :—

Direct. Aslam said, "I shall not believe it."

Indirect. Aslam said that he would not believe that.

(6) If the reported speech is a command or request,

some verb expressing command or request should be used and the infinitive mood should be substituted for the imperative mood :—

Direct. Ahmad said to his friend, "Please do this if you can."

Indirect. Ahmad requested his friend to do that if he could.

Direct. The doctor said to the patient, "Take the medicine."

Indirect. The doctor advised the patient to take the medicine.

(7) If the reported speech is an interrogative sentence the reported verb, 'say' or 'tell' should be changed into 'ask' or inquire' and should be followed by a conjunctive adverb if necessary :—

1. **Direct.** Perveen said to me, "Why are you late" ?

   Indirect. Perveen asked me why I was late.

2. **Direct.** I said to her, "Has Shahid gone home?'

   Indirect. I asked her if Shahid had gone home.

3. **Direct.** You said to me, "Will you work hard?"

   Indirect. You asked me if I would work hard.

4. **Direct.** Nasim said to me, "Are you coming this evening."

   Indirect. Nasim asked me whether I was going that evening.

5. **Direct.** The watchman said to me, "Who are you" ?

   Indirect. The watchman asked me who I was.

(8) In reporting exclamations or wishes, some verbs expressing exclamation or wish should be used and some

word or words may be added to make the sense complete.

1. **Direct.** My sister said to me, "How kind you are" ?

   Indirect. My sister exclaimed that I was very kind.

2. **Direct.** The captain said, "Hurrah, we have won the match !"

   Indirect. The captain exclaimed with joy that they had won the match.

3. **Direct.** She said to me, "May God bless you with a son !"

   Indirect. She prayed that God might bless you with a son.

4. **Direct.** The mother said, "Ah ! my child is dead."

   Indirect. The mother exclaimed with sorrow that her child was dead.

5. **Direct.** The faqir said to him, "May you prosper !"

   Indirect. The faqir wished that he might prosper.

6. **Direct.** She said to him, "Good bye, my son !"

   Indirect. She bade good-bye to her son.

7. **Direct.** Ahmad said, "Alas ! I am ruined."

   Indirect. Ahmad exclaimed with sorrow that he was ruined.

(9) When 'let' occurs in direct speech so as to express a proposal, it 'should be changed into 'should' and the reporting verb into 'propose' :—

Direct. The Professor said, "Let a boy in the last bench answer the question".

Indirect. The Professor proposed that a boy in the last bench should answer the question.

(10) Commit to memory the following list :

In Indirect Narration

This	is	changed	into	that
These	,,	,,	,,	those
Here	,,	,,	,,	there
Hither	,,	,,	,,	thither
Now	,,	,,	,,	then
It	,,	,,	,,	that
Come	,,	,,	,,	go
Thus	,,	,,	,,	so
Hereby	,,	,,	,,	thereby
Ago	,,	,,	,,	before
Today	,,	,,	,,	that day
Tomorrow	,,	,,	,,	the next day
Yesterday	,,	,,	,,	the previous day.
Last night	,,	,,	,,	the previous night
Next week	,,	,,	,,	the following week

EXERCISES

Exercise. 1. Convert the following into Indirect Speech :—

1. "Good morning, mother ! Have you slept well ? cried the child.

2. "Is there anyone ill in the house ?" I asked.

3. "My lord," said the stranger, "will you not buy this white horse ?"

4. He said, "You must not fail to come tomorrow at six."

5. "How do you do ?" said Anwar.

6. "How do you know he is dead ?" asked Zahid.

7. "Welcome", he said. "Be seated. It is my misfortune that I cannot rise to receive you."

8. "It is a pity," he said at last ; "there are things said that cannot be passed over."

9. "Hands off, John Silver," said Tom. "It is a black conscience that can make you afraid of me."

10. "I have just one word to say to you." said the dealer. "Either make your purchase or walk out of my shop."

Exercise 2

1. The master said to his servant, "Fetch me a glass of water."

2. The boy said, "I am sorry for the fault I have committed."

3. The audience said, "Bravo ! it is a fine hit."

4. Shamsi said, "Alas ! I am a ruined man."

5. The beggar said to him, "May you live long" !

6. He said, "I am prepared to pay the fine if my fault is proved".

7. The boy shouted, "Hurrah ! We have won the match."

8. Rashid said to me, "Have you finished your book ?"

9. Hamid said, 'Do you know anything about Habib ? Has he been released on bail" ?

10. The maid-servant said to the master, "Good morning sir".

Exercise 3

1. The man was angry with the servant and said, "Why have you again disturbed me in my sleep ? I have

told you before that when I am asleep, you should not wake me. Leave my service and don't let me see your face again".

2. "Forward, my men," the general cried, "and face the foe bravely. It is true that the enemies are more in number than we are, but what of that. If we retreat now, our women will scorn us and we shall be branded for ever with the name of cowards."

3. He said, "Who are you to speak to me like this ? I am your master. Why should I help you ? It is your work not mine to draw the cart."

4. The servant said to his master, "Master, I have served you faithfully and honestly for three years, during which time I have not asked for, neither have I received any wages".

5. He said, "I wish however, now to leave your service to see my fortune in the world, so give me what is lawfully due to me."

CHAPTER 11

VOCABULARY

Words are the keys with which you unlock your thoughts but, like all other keys, they must fit the lock, otherwise the result will be confusion.

There is a wonderful romance in the study of words because many words have a history that goes back into the past ages. Take, for example, the word ' panic." In the far-off days people used to pay homage to Pan, the god of Shepherds and flocks. According to an old legend, this god was supposed to appear suddenly to travellers, very much to their dismay and, therefore, any sudden fear was supposed to be due 'to god pan' and consequently called a panic fear.

In English, there are many pairs of words such as *there* and *their*, *hear* and here, piece and peace, words that are pronounced practically alike and with very little difference in spelling, but differing vastly in meaning. Words of this type are likely to cause confusion unless great care is taken to use them in their right connection.

Some words express sounds in themselves and have been coined in imitation of the sounds they express. *Rustle*, *whisper*, *chatter* are examples, and you can find many more, if you think carefully. They have a special value in suggesting a sound almost directly to the imagination and for this reason they are much used in poetry and vivid descriptive prose.

The question of vocabulary has a tremendous importance for the Pakistani Student who is thoroughly surrounded by Urdu and Punjabi. He has less chances to hear or speak English save in the College debates, etc.

Our Students must try to enlarge their vocabulary by careful reading. They should not pass over any word whose meaning is not quite clear. They should learn to use only familiar words.

A few graded sets of words are given below. They will be useful to anyone who is learning English and wishes to test the range of his word knowledge. But these sets should not be considered an end in themselves. Such lists must be enlarged according to the needs and requirements of the respective students.

Illusion—unreal thing
Cite—quote
Speck—dot

Huddled—grouped
Ultimately—in the end
Substantial—considerable
Lucrative—full of profit
Lounge—drawing room
Exploration—search
Hover—fly here and there
Meritorious—praiseworthy
Likewise—similarly
Miraculous—wonderful
Aquarium—a big tank
Instance—example
Lounge—drawing room
Enchantment—charm
Ante-room—waiting room
Despise—hate
Witty—cleverly humorous
Species—kind ; class
Artific—trick

Considerate—thoughtful for others
Confute—prove someone to be wrong
Distourse—speech or lecture to an audience
Diligence—hard steady work
Gratitude—thankfulness
Anon—Soon
Reveal—show
Fraud—deception
Penetrate—enter
Wrapped—covered
Ushered in—brought in
Scourge—calamity
Commence—begin
Outlook—point of view
Competent—very able
Concrete—clear
Triumph—great success
Torando—furious storm
Salad—leafy vegetables
Tide—a very high wave

Flash—moment
Inverted—upside down
Vex—annoy
Contrue—find a way of doing
Rove—wander
Commotion—confused movement
Moan—low continuous sound expressing grief or pain
Forage—search of food
Mutilate—cut or break into pieces
Comrade—companion
Repartee—quick witty answer
Caledonia—affectionate name for Scotland
Mimic—one who imitates voice and manner of other people
Buffoon—foolishly funny
Asperity—sharpness of temper
Target—anything at which one aims
Squeak—make a short, shrill sharp sound
Sceptre—special staff in sign of royal authority
Babble—talk in a childish way
Hatch—cause grub, bird, etc., to come out of the egg
Shuffle—sound made when smelling something repeatedly.
Flutter—shake gently
Squall—sudden, sharp storm
Veer -change direction
Boulder—piece of rock.
Kernel—eatable inside part of nut
Jolt—sudden shake
Derangement—state of being out of door
Plague—annoy
Heave—rise up as though by a violent effort
Soberly—quietly ; thoughtfully.
Numerous—great in number.
Whiskers—hair going on the sides of the face.
Desperately—vigorous manner of a man making a last effort before giving up hope.
Accent—way of pronouncing words peculiar to same district.
Hireling—one who will do any job for money.

Mercenary—working merely for money.

Infirm—weak.

Abstraction—meditative state of not noticing what is happening.

Stab—strike with point of shap weapon.

Consign—put in charge of.

Proficiency—skill.

Subsequent—following.

Forfeit—give up.

Designed—intended.

Genuine— real.

Nevertheless—in spite of this.

Combustible—able to burn.

Riddle—puzzling question.

Plight—condition.

Villain—wicked man ; rascal.

Suckle—feed one's child from breast.

Venom—poison.

Junk—hard salted beef.

Grin—show the teeth (in mirth or anger).

Jumble—move about in disorder.

Pillage—Plunder.

Moody—subject to changes of mind.

Rickety—shaky ; insecure.

Token—symbol ; sign.

Trance—abnormal state of suspended consciousness.

Wrangle—dispute noisily.

Tadpole—larva of frog or tood.

Leggerhead—fool.

Mettlesome—spirited.

Nibble—take small bites at with the front teeth.

Oddity—strangeness ; peculiar thing.

Rugged—of rough, uneven surface.

Shaggy—rough-haired.

Sleek—soft and smooth.

Tidings—new received.

Steadfast—constant.

Noose—running loop.

Steak—slap of meat or fish.

Bewilder—confuse.

Credentials—letters of recommendation.

Dauntles—fearless.

Flutter—tremendous exictment.

Hob.nob—to drink together.

Pane—piece of glass in a window.

Acme—highest point.

Befriend—act as a friend to.

Bunkum—claptrap.

Dingy—dull-coloured.

Twaddle—follish talk or writing.

Sycophant—flatterer.

Multiform—having many forms.

Adroit—clever ; skilful.

Agnostic—one who believes that nothing can be known about God.

Hallucination—seeming to see or hear something which is not really present.

Implacable—that cannot be pacified.

Lugubrious—mournful.

Frugal—careful not to waste.

Aegis—protection; defence.

Blubber—to weep noisily.

Curtsey—a greeting made by women and girls as a sign of respect.

Facsimile—an axact copy of a book, picture or manuscript.

Hallmark—a mark stamped on gold or silver articles or a guaranted for purity,

Foundling—an abandoned child of unknown presents.

Lumber—move in a heavy, clumsy and noisy way.

Lukewarm—moderately warm.

Grope—search blindly.

Judicious—sensible ; prudent.

Gruff—rough-mannered.

Plaintiff—proseeutor in a law-suit.

Wearisome—tedious.

Roost—birds, resting place.

Keepsake—thing treasured for the sake of the giver.

Freak—whim ; sudden fancy.

Bias—prejudice.

Credulous—too ready to believe.

Frail—delicate.

Lifelike—vivid.

Inquisitive—curious.

Covenant—solemn agreemant.

Forte—one's strong point.
Hazy—misty-vague.
Squander—spend wastefully.
Spout—water-pipe.
Awkward—clumsy.
Blemish—defect ; stain.
Bolster—save from destruction.
Grapple—seize ; clutch.
Broil—quarrel.
Capaize—overturn (a boat)
Covet—long to possess.
Dandy—Smartly dressed man.
Entrails—intestines.
Gorge—feed greedily.
Hurricane—violent storm.
Imp—little devil.
Humane—merciful ; kind.
Maggot—grub ; larva
Marvel—wonderful thing.
Nimble—swift ; agile.
Over bearing—haughtly.
Parasite—hanger on; animal or plant living on another.
Rinderpest—disease of cattle
Precipitate—hasty ; sudden
Ethereal—airy and delicate
Retroactive—applying to what is past
Cosmic—pertaining to the universe at large
Magnanimity—large-heartedness
Affiliate—to associate with
Exuberance—great abundance
Renunciation—self-denial
Perdition—complete ruin
Circuitous—roundabout
Archetype—the original model which is imitated
Bovine—sluggish and stupid
Preverse—wilfully wrong and erring
Fortuity—accident ; a chance, occurrence
Ascribe—to refer ; to attribute
Somnolent—sleepy ; drowsy
Resilience—the power of leaping back to a former position
Queasy—extremely fastidious
Elate—to exalt

Elevate—to rise
Expatriate—to exile
Fidelity—faithfulness
Fret—to worry
Gleam—a small ray of light
Girdle—a belt to go round the waist
Grab—snatch
Willow—a tree usually growing near rivers
Vile—evil
Swarm—a great number of insects
Subdue—to conquer
Shovel—a tool used for lifting coal.
Sanitary—preventing infection or disease
Perch—a branch of a tree on which a bird nests
Flavour—taste
Garbage—waste matter
Isthmus—a narrow piece of land joining two large masses of land.
Undertaker—a person who manages funerals
Sardine—a small fish
Altruistic—an unselfish person
Verbatim—word for word.
Replete—filled to the uttermost
Vicarious—done in the place of another
Inordinate—unreasonable and excessive
Redolent—full of pleasant fragrance
Genetics—the branch of Biology that deals with the study of evolution
Mountebank—a person who pretends as a medical man
Disparity—a difference in kind and condition
Dereliction—a failure in duty ; a wilful omission
Amicable—loveable
Sagacious—intelligent
Berate—to scold severely
Erotic—amorous ; pertaining to passionate love
Senescent—growing old
Collation—a light meal
Engrossed—absorbed
Efficacy—effectiveness
Transitory—shortlived
Adjunct—Something joined to another thing but hol-

ding a subordinate position

Avid—greedy ; eagerly desirous

Debacle—sudden downfall ; as "we saw the complete debacle of German armies

Ephemeral—shortlived

Meretricious—artificially attractive

Pediatrist—a specialist in children's disease

Termagant—a scolding woman

Coquette—a flirt

Lethargy—laziness

Connoisseur—an art critic

Antipathy—feeling of dislike

Complacent—self-satisfied

Misanthrope—hater of mankind

Chicanery—petty trickery

Malinger—to feign sickness

Panacea—a cure for all disease

Diffident—shy ; doubtful

Parsimontious—stingy

Redundancy—repetition

Ambiguity—vagueness

Penury—extreme poverty

Epigram—a pitty saying

Suave—sweet and pleasant

Loquacious—talkative

Benal—common place, trivial

Analogy—partial resemblance

Innocuous—harmless

Melancholy—sad

Chords—strings of musical instrument

Deliberation—careful consideration

premium—money paid at regular intervals

Awe—dread

Primal—first

Hurl—throw violently

Passion—strong feeling of love

Calamity—great misfortune

Disposition—nature

Shriek—cry

Bounteous—generous

Fringe—edge

Impervious—allowing nothing to pass through

Emergency—sudden need

Profound—very great, intense
Diversify—produce
Characteristic—special mark or quality
Diffusive—widely spread
Repture—extreme happiness
Sulky—gloomy
Teasing—worrying
Absurdities—foolish things
Compassion—pity
Repression—suppression
Odious—hateful
Inevitable—that cannot be avoided
Piercing—sharp
Audible—that can be heard
Smack—a sailing boat
Placid—calm
Consolation—that brings comfort
Dwindle—become smaller
Gobble—eat hurriedly and noisily
Coercion—force
Perverse– wilfully choosing a wrong course
Foiled—defeated
Clamour—loud noise
Subdue—conquer
Dibious—doubtful
Solitude—loneliness
Glimmering—faint
Convalescence—gradual recovery of health and strength
Mute—quiet, dumb
Swamp—marsh
Perdition—hell
Sarcastic—mocking
Ponderous—heavy
Obstinate—stubborn
Conspiracy—plot
Servile—like a slave
Countenance—expression of face
Feebly—weakly
Wield—exercise power

Chapter 12

COMPREHENSION

Exercises in comprehension are intended to train the student in the true understanding of what he reads. In other words, it is meant to train him to find the hidden meanings of the given paragraph.

The following points are recommended for answering questions on a given passage.

1. Make two or three readings of the given paragraph.
2. Read the questions carefully.
3. Use simple language while giving answers to the questions.
4. The answers should be brief and clear.
5. Use your own language.
6. Read your answers.
7. Mark your mistakes.

Solved Exercises :

Ex. 1

Read carefully the following paragraph and answer the questions given below.

Exercise 1

According to Beran Wolfe, there are three

basic attitudes towards life. The first attitude towards life is called the philosophy of Turnip. It is a passive attitude because in this case a man lives in the manner of a turnip and is never concerned with the problems of this world. Such life consists in being born, eating, drinking and then dying. God provides the wants of such people and they neither require books or instruction. The second attitude is the business like attitude. People having this attitude always think in terms of business. They consider life in terms of money. Their first reaction to any experience is "how much is this worth to us." The third attitude towards life is the approach of the artists. Here the chief aim is always to contribute something towards life. Such people want to do something for the welfare of their fellowmen. They are just like the artists.

Questions

(1) How many attitudes are there towards life.

(2) What is meant by the Philosophy of Turnip.

(3) What is meant by the business attitude.

(4) What is meant by the approach of the artists.

Answers

(1) There are three kinds of attitude towards life.

(2) The philosophy of Turnip means that a person leads a very passive life. He does not make any struggle. He accepts things as

they come in his way. He never bothers for the problems of the world.

(3) Business attitude means that a man is led by money considerations. A man having this attitude is very selfish. He is very possessive and wants to get something from this world.

(4) The approach of the artists means that a man wants to create something in the manner of an artist.

Read carefully the following paragraph and answer the questions given below.

2. The cat was made for love and *warmth* and softness. These bring out all her best qualities. She is nearest perfection sleeping in a fluffy coil by the fire, secure of the same warmth in one human heart. We must let sleeping dogs lie, but we can bury our face in a sleeping cat and she *stirs* only to *purr*. No waking thoughts were ever more innocent. She is as near to heaven as we can get on earth, blissful, quiet, content. She alone of animals knows how to *luxuriate* in perfect rest. As she lies in a bath of firelight, listening to the flames, breathing her low contented hum, she does not have to consider getting out and drying herself, but lays her mind to rock on a stream of gentle trustfulness. And when this beautiful petted cat awakes with a wide yawn, and stretches herself bit by bit as if to bring her

wandering spirit back by some elaborate conjuror's trick, she wakes to the life for which she is perfectly fitted. The cat needs human affection. It is not like a rabbit, pleased to eat and frisk in lonely nature and the farther from human notice the better, nor like a sparrow or a mouse, attracted to the haunts of man by crumbs. The wild domestic cat that dodges round corners or bolts up trees, whose claw is against every man and whom every dog chases, is not the natural unreclaimed cat, but a poor outcast from its natural heritage. Deprived of its security in man's love the cat becomes almost a nerve-shattered maniac; and yet a little affection will turn it into the fluffy darling.

(*Katharine Wilson* : The Cat)

Vocabulary

Stir—move **warmth**—affection **Luxuriate**—عیش کرنا
Purr بلی کا، خر خر کرنا

Questions

(1) Which kind of cat has been mentioned in this paragraph.

(2) When does she look most beautiful.

(3) Compare a cat with a rabbit.

Answers

(1) In this paragraph, a pet cat has been mentioned. She has been taken away from her

natural surroundings and made to live in the house.

(2) The cat looks very beautiful when she is sleeping near the fire.

(3) The rabbit is always very shy. It does not enjoy the company of human beings. Unlike the rabbit, the cat gives company to the human beings and receives their love and affection.

Read carefully the following paragraph and answer the questions given below.

3. I have been trying to find out something about the private life and character of the Grand Lama. But asking questions here is fruitless ; one can learn nothing *intimate*. And this is just what one might expect. The man continues a bogy, a *riddle* undivinable, impersonal, remcte. The people know nothing. They have bowed before the throne as men come out of the dark into a blinding light. *Scrutiny* in their view would be vain and blasphemous. The Abbots, too, will reveal nothing ; they will not and dare not. When Colonel Young-husband put the question direct to a head Lama in open durbar, 'Have you news of the Dalai Lama ? Do you know where he is ?' the *monk* looked slowly to left and right and answered, 'I know nothing.' 'The ruler of your country leaves his palace and capital, and you know nothing ?' the Commissioner asked.

'Nothing,' answered the monk, shuffling his feet, but without changing colour.

Vocabulary

Intimate—familiar **Riddle**—پہیلی **Scrutiny**—جانچ پڑتال
Monk—راہب

Questions

(1) Has the writer been able to learn about the private life of Lama ?

(2) Do the people know anything about the private life of Lama ?

(3) Do the Monks know anything about the private life of Lama ?

Answers

(1) The writer has failed to know about the private life of Lama because he is leading a very mysterious life.

(2) The people are the blind followers of Lama. They always show respect to him in a very humble manner, but they have no idea about the private life of Lama.

(3) The Monks are also in the dark. They donot know anything about the private life of Lama. When Colonel Young husband and the commissioner put them questions about the private life of Lama, they simply replied that they did not know anything.

Read carefully the following paragraph and answer the questions given below.

4. Hence I praise above all others the life of habit, order, and *discipline*, and I disagree *vehemently* with Montaigne when he declares that a young man should break in upon his rules, to stir up energy and keep it from becoming mouldy and lazy ; for no course of life is so foolish, and feeble as that which is carried out according to rules and discipline.' This may have been good enough advice for gentlemen of private means in the sixteenth century, but it is of no use to a generation that has discovered the beauty of machines and must more and more conform itself to the beautiful and orderly ways of machines. Give me the train that starts punctually, the clock that habitually tells the right time, the man who breakfasts at eight sharp every morning and always carries his ticket in the same pocket. To live like a machine in all those matters that do not matter—this is to live successfully. To live mechanically is to be a free spirit, unclogged by the constant necessity of turning aside from the proper-business of life to *engage* in a silly hunt for books and spectacles. I thank my stars that I have at least one habit, if it is only the habit of opening a cigarette packet in one *particular* way. It is a small thing, but may it not be the seed of a punctuality, order, and dis-

cipline that will ultimately spread through my whole being? All is not lost. The westcountry waiter has given me hope.

(*Robert Lynd*)

Vocabulary

Discipline—ضبط **Vehemently**—strongly **Engage**—مشغول رہنا **Particular** خاص

Questions

(1) What is the attitude of the author regarding habits.

(2) Does Montaigne approve of the habits.

(3) How does the writer discover that he has at least one habit.

Answers

(1) The author is in favour of the formation of habits.

(2) Montaigne against the formation of habits. He thinks that one becomes a slave of habits.

(3) The author has been reminded by a waiter that he has the habit of opening a cigarette packet in a particular way. He is, therefore, happy that at least he has at least one habit.

Read carefully the following paragraph and answer the questions given below.

5. What I most love in the sea is its silence: a sentence that may sound strange till it is

closely considered. For the loud noises that a man at sea remembers are not of the sea itself—no, not even in a *gale* of wind—but of battle between the wind and what it encountes : rigging or the ship's side, or canvas, or the play of a loose rope ; the pouring of water taken in over the *lee* or the strain of timbers. The sea of itself is more reserved in its expression and, if it be alone in its vastness, lives in its own *communion*.

Because the sea lives (while the land lies inert) we cannot think of it as dumb : nor is it. But it speaks in a *veiled* fashion as do the *oracles* of the gods, where of it is one, the most *universal* and the most august of the oracles : and indeed the oracles of which we read were mostly not far from the salt and the air of the waves.

(*Henry Belloe*)

Vocabulary

Gale—strong wind **Lee**—side of the ship **veiled**—covered **Communion**—fellow ship ; talk **Oracle**—god **Universal**—ہمہ گیر

Questions

(1) Why does the writer love the sea ?

(2) How does the sea speak ?

Answers

(1) The writer loves the sea for its perfect silence.

(2) The sea speaks in a strange manner. He speaks like the gods.

Read carefully the following paragraph and answer the questions given below :

6. It is an inexpressible pleasure to know a little of the world, and be of no character or significancy in it.

To be ever *unconcerned*, and ever looking on new objects with an endless curiosity, is a delight known only to those who are turned for speculation : nay, they who enjoy it, must value things only as they are the objects of speculation, without drawing any worldly advantage to themselves from them, but just as they are what contribute to their amusement, or the improvement of the mind. I lay one night last week at Richmond ; and being restless, not out of dissatisfaction, but a certain busy *inclination* one sometimes has, I rose at four in the morning, and took boat for London, with a *resolution* to rove by boat and coach for the next four and twenty hours, till the many different objects I must needs meet with should tire my imagination, and give me an inclination to a *repose* more profound than I was at that time capable of. I beg people's pardon for an odd humour I am guilty of, and was often that day, which is saluting any person whom I like, whether I know him or not. This is a particularity

would be tolerated in me, if they considered that the greatest pleasure I know I receive at my eyes, and that I am obliged to an *agreeable* person for coming abroad into my view, as another is for a visit of conversation at their own houses.

(*Minutes* : Richurd Steele)

Vocabulary

Unconcerned—بے تعلق **Inclination**—رجحان **Resolution**—مستقل ارادہ **Repose**—آرام **Agreeable**—پسندیدہ

Questions

(1) What was the aim of the author ?

(2) What action did the author take to satisfy his ambition.

Answers

(1) The aim of the author was to wander about and see something of the world because he had a strange humour.

(2) The author took a boat and went to London.

Read carefully the following paragraph and answer the questions given below.

7. I am asked what is the end of University Education, and of the Liberal or Philosophical Knowledge which I *conceive* it to impart : I answer, that what I have already said has been sufficient to show that it has a very *tangible*, real, and sufficient end, though the end cannot be divided from that

knowledge itself. Knowledge is capable of being its own end. Such is the constitution of the human mind, that any kind of knowledge, if it be really such, is its own reward. And if this is true of all knowledge, it is true also of that special Philosophy, which I have made to consist in a comprehensive view of truth in all its branches ; of the relations of science to science, of their *mutual* bearings, and their respective values. What the worth of such an acquirement is, compared with other objects which we seek, —wealth or power or honour or the conveniences and comforts of life,—I do not *profess* here to discuss, but I would *maintain* and mean to show, that it is an object, in its own nature so really and undeniably good, as to be the compensation of a great deal of thought in the compassing, and a great deal of trouble in the attaining.

(*John Henry* : New Man)

Vocabulary

Conceive—understand **Tangible**—clear **Mutual** باہمی
Profess—declare openly **Maintain**—hold ; keep up.

Questions

(1) What is the end of University education ?

(2) What is the end of the Philosophy that the writer preaches ?

Answers

(1) The writer thinks that knowledge has its

reward. Therefore, the end of the University is mental enlightenment.

(2) According to the philosophy of the writer knowledge has its own end.

Read carefully the following paragraph and answer the questions given below.

8. At the time when the city of Venice was at the height of her fame and prosperity, one of her most prominent citizens was a merchant named Antonio. He was well known for his kindness and generosity, and had many friends, the chief being a young Venetian noble named Bassanio. Though of noble birth and high rank, Bassanio was poor and lived beyond his means in order to keep up his property and appearance. But Antonio was very fond of him, and lent or gave him money whenever he was in need of it. For the merchant of Venice was a rich man, owning a fleet of valuable ships which brought him wealth by trading with foreign countries.

Questions

(1) Why was Bassanio poor inspite of being a person of noble birth and high rank.

(2) Who was Antonio ? Why did he help Bassanio.

Answers

(1) Bassanio was poor because he lived beyond his means.

(2) Antonio was a noble merchant of Venice. He helped Bassanio because he was his intimate friend.

Read carefully the following paragraph and answer the following questions.

9. The method of scientific *investigation* is nothing but the expression of the necessary *mode* of working of the human mind. It is simply the mode at which all phenomena are reasoned about, rendered precise and exact. There is no more difference, but there is just the same kind of difference, between the *mental operations* of a man of science and those of an ordinary person, as there is between the cperations and methods of a *baker* or of a *butcher* weighing out his goods in common scales, and the operations of a chemist in performing a difficult and *complex analysis* by means of his balance and finely-graduated weights. It is not that the action of the scales in the one case, and the balance in the other, differ in the principles of their construction or manner of working; but the beam of one is set on an infinitely finer axis than the other, and of course turns by the addition of a much smaller weight.

Vocabulary

Investigation—enquiry **Mode**—manner **Mental**—of the mind **Operations**—workings **Baker**—نانبائی **Butcher**—قصاب **Analysis**—تجزیہ **Complex**—پیچیدہ

Questions

(1) What is meant by scientific investigation ?

(2) Is there much difference between a scientist and a layman ?

Answers

(1) Scientific Investigation means to observe facts and then discover general laws which govern these facts. The general laws are properly verified.

(2) No, there is not much difference between a scientist and a layman. Both of them make use of the methods of induction and deduction. But a man of science forms his hypothesis after great consideration. He will test and verify his hypothesis. He aims at perfection. An ordinary person does not care to test and verify the facts. Therefore, his observations are imperfect.

Read carefully the following paragraph and answer the following questions.

10. Scientific method, although in its more refined form it may seem complicated, is in essence remarkably simple. It consists in observing such facts as will enable the observer to discover general laws governing facts of the kind in question. The two stages, first of observation, and second of inference to a law, are both essential, and each is susceptible of almost indefinite refinement ; but in essence the first man who

said 'fire burns' was employing scientific method at any rate if he had allowed himself to be burnt several times. This man had already passed through the two stages of observation and generalization. He had not, however, what scientific technique demands—a careful choice of significant facts on the one hand, and, on the other hand various means of arriving at laws otherwise than by mere generalization.

Questions

(1) Is the scientific method complicated ?

(2) Are the two stages of observation and generalization important for the establishment of scientific law ?

(3) What method did the first man use who said 'fire'.

Answers

(1) No. The scientific method is not complicated. It is very simple. It means observation of those facts which help the observer in the discovery of the general laws.

(2) According to the author, the two stages of observation and generalization are very important. They are necessary for the formation of laws. Each of the two stages of scientific method can be very much developed. We may use many kinds of instruments for the observation of facts. Again, we can draw our conclusions from

our observations in many ways with the help of calculations, the use of other scientific laws etc.

(3) The first man who said "fire burns" must have observed many things burnt by fire, and then he must have concluded that it is a law. His words illustrate the method of a true scientist.

Unsolved Exercises

Read carefully the fol'owing paragraphs.

1. George Fotheringay way a young clerk. He had no faith in miracles. Once, he went to an inn where he had an argument with his friend. Toddy Beamish over the subject of miracles. Fotheringay believed that miracles could be performed by dint of will power. In order to illustrate his point he said that it would be a miracle if the lamp could burn upside down. He willed that the lamp should be turned upside down. To his surprise the lamp hung inverted but after a few seconds it fell down and was broken into pieces. People in the inn thought that it was a mere trick. Fotheringay, being puzzled, went home. At home, he made several experiments. He willed the candle to be lit. Accordingly, the candle was lighted. He changed the glass of water into pink and then green. He produced a match-box only with the aid of his will power. He was simply amazed at his will power. Next

morning, he went out for a walk and commanded his dry stick to blossom. The stick blossomed and filled the air with sweet fragrance. In the meantime, a police constable arrived there. Now, Fotheringay wanted to conceal his will power from the constable, so he asked the stick go back. The stick struck the constable named Winch. He was extremely annoyed. Fotheringay sent him to Hades and then to San Francisco with his will power.

Questions

(1) Did George Fotheringay have faith in miracles ?

(2) How did George perform the miracle of the lamp ?

(3) Describe the miracles of water and the stick.

2. One day, a young doctor received a strange lady visitor. The doctor was day dreaming about his beloved Rose when his servant announced about the arrival of a lady. Soon, a lady arrived with a black veil on her face. She explained to him that she had not come to seek medical aid for herself but for somebody else. She asked him to visit her on the following morning at 9 o'clock. On enquiry of the doctor, the woman replied that the patient was not living with her at that time ; however, he would be with her on the following morning. The doctor was willing to accompany her if the patient was

in a miserable condition. But she told he could not be of any use at that time. The doctor anxiously asked her what the disease of the patient was and for how long he had been ill. She avoided the question and began to weep. Then, she said that the patient was in a great danger, but the doctor could not see him at that time. The doctor was simply confused to hear her talking like this. To him, her talk was inconsistent, yet he was greatly moved and wanted to help her. He warned her that if the patient died, she would be held responsible for neglecting him. On this, she replied that the responsibility would lie somewhere, but she was doing her best to save him. In short, the woman gave him the address of her house, sought promise of visit and retired.

Questions

(1) What was the doctor doing when the strange lady arrived ?

(2) What was the purpose of the lady's visit ?

(3) Was the doctor willing to help the lady ?

3. I do not believe in Belief. But this is an age of *faith*, and there are so many militant creeds that, in self-defence, one has to *formulate* a creed of one's own. *Tolerance*, good temper and sympathy are no longer enough in a world which is rent by religious and racial persecution, in a world where ignorance rules, and science, who ought to

have ruled, plays the subservient pimp. Tolerance, good temper and *sympathy*—they are what matter really, and if the human race is not to collapse they must come to the front before long. But for the moment they are not enough, their action is no stronger than a flower, battered beneath a military jack-boot. They want stiffening, even if the process coarsens them. Faith, to my mind, is a stiffening process, a sort of mental starch, which ought to be applied as sparingly as possible. I dislike the stuff. I do not believe in it, for its own sake, at all. Herein I probably differ from most people, who believe in Belief, and are only sorry they cannot swallow even more than they do. My law-givers are Erasmus and Montaigne, not Moses and St Paul. My temple stands not upon Mount Moriah but in that Elysian Field where even the immoral are admitted. My motto is: 'Lord, I disbelieve—help thou my unbelief'.

Vocabulary

Faith—belief Tolerance برداشت کرنا Formulate—make

Sympathy—ہمدردی

Questions

(1) Does the author have faith in Belief ?

(2) Does the author have faith in Tolerance, good temper and sympathy ?

(3) By whom the author has been influenced ?

4. In the last issue of The Observer I quoted a letter from a correspondent in Derby who feels that Shakespeare's unpopularity, where he is unpopular, is due to his *archaic* language. He urged me to find 'the right man' to make 'a free translation' of the plays into modern prose. He complacently contemplated the sacrifice of 'some passages of pure poetry', on the ground that these might better be read in a study. He made an excellent point by insisting that the popularity of Shakespeare in Germany must be due to the modern language in the translations. Mr Lawrence Langner, a director of the Theatre Guild of New York, made this point, too, some years ago, in an American magazine. I regard my correspondent's request as a shocking sign of the illiteracy of our time. Millions of people have, at great expense, acquired every instrument, except one, for the appreciation of literature. That one is a brain. I shall not join the ranks of those persons who, professing to be sensible man of the world, habitually decry the pursuit of culture.

Vocabulary

Archaic—no longer used متروک

Questions

(1) What is the cause of Shakespeare's unpopularity according to the correspondent ?

(2) What is the cause of Shakespeare's populari-

ty in Germany according to the correspondent ?

(3) Does the writer have faith in the views of the correspondent ?

5. The whole attitude of modern civilization to the bathroom is wrong. Why, for one thing, is it always the smallest and barest room in the house ? The Romans understood these things ; we don't. I have never yet been in a bathroom which was big enough to do my exercises in without either breaking the light or barking my knuckles against a wall. It ought to be a big room and opulently furnished. There ought to be pictures in it, so that one could lie back and contemplate them—a picture of troops going up to the trenches, and another picture of a bus-queue standing in the rain, and another picture of a windy day with some snow in it. Then one would really enjoy one's baths.

And there ought to be rich rugs in it and profound chairs ; one would walk about in bare feet on the rich rugs while the bath was running ; and one would sit in the profound chairs while drying the ears.

Questions

(1) Does the author approve of the attitude of modern civilization about the bathrooms ?

(2) What are the views of the author regarding the bathrooms ?

6. Education is a vast continent and it will make for clearer thinking if we divide it into three main provinces, corresponding to the three main needs of human life. All men need to make a living—not a bare one, but the best that conditions allow. All men live in a society. All men have a personality to develop and the power of living ill or well. For all these education must provide, and it must therefore include a vocational element, a social or, as the Greeks would have called it, a political element, and a spiritual element. Men must learn to earn a living, to be good members of a society, to understand the meaning of the phrase 'the good life' ; and education must help them to achieve these three ends. It must do this not for a limited class but for every citizen, though it will do it in different ways for different people.

Questions

(1) What are the three provinces of Education ?

(2) What does the author mean by the spiritual aspect ?

(3) Should the education be limited to a few citizens or it should be meant for all ?

7. Teaching, more even than most other professions, has been transformed during the last hundred years from a small, highly skilled profession concerned with a minority of the population, to a large and important

branch of the public service. The profession has a great and honourable tradition, extending from the dawn of history until recent times, but any teacher in the modern world who allows himself to be inspired by the ideals of his predecessors is likely to be made sharply aware that it is not his function to teach what he thinks, but to instill such beliefs and prejudices as are thought useful by his employers. In former days a teacher was expected to be a man of exceptional knowledge of wisdom, to whose words men would do well to attend. In antiquity, teachers were not an organized profession, and no control was exercised over what they taught. It is true that they were often punished afterwards for their subversive doctrines. Socrates was put to death and Plato is said to have been thrown into prison, but such incidents did not interfere with the spread of their doctrines. Any man who has the genuine impulse of the teacher will be more anxious to survive in his books than in the flesh. A feeling of intellectual independence is essential to the proper fulfilment of the teacher's functions, since it is his business to instil what he can of knowledge and reasonableness into the process of forming public opinion.

(*Bertrand Russel* : The Functions of A Teacher)

Questions

(1) In what ways the teaching has been transformed during the last hundred years ?

(2) Why were the teachers punished in the past ?

(3) What is meant by the intellectual independence of the teacher ?

8. The time spirit, that mystical entity in which many people *profess* to disbelieve, is *nevertheless*, a universal tyrant ; he regulates every detail of our lives. He orders the clothes we wear, he decides whether our hair should be long or short, whether we should shave our faces or let our beards grow : he decides (within extraordinarily narrow limits) what names we should give our children ; he chooses the shape of our furniture and the colour of our wallpaper ; he even dictates the thoughts we think. Of course, there are all kinds of time-lags and social differences, but even these are *regulated* as strictly as a handicap in horse-racing. This damnable Time Spirit even decides our personal tics ; he regulates the very fidgets by means of which we dissipate our surplus nervous energy.

This question of fidgets is a very interesting one, and the psychologists have not yet given it all the attention it deserves. *Fidgets* are not entirely confined to humans ; horses fidget although, apparently, lions do not. Dogs sometimes fidget ? cats never. Cows *swish* their tails, but that is a utilitarian gesture. Monkeys fidget prodigiously but then—monkeys have hands.

Vocabulary

Profess—declare **Nevertheless**—تاہم **Regulated**—control **Swish**—move **Fidgets**—restlessness of body. **Mystical**—a spiritual being

Questions

(1) What thing is a universal Tyrant ?

(2) Who controls our life and manners ?

(3) Have the psychologists paid proper attention to fidgets ?

9. Now what we get, as we gradually grow up and read more and more, and read a greater *diversity* of authors, is a *variety* of views of life. But what people commonly assume, I suspect, is that we gain this experience of other men's views of life only by 'improving reading'. This, it is supposed, is a reward we get by applying ourselves to Shakespeare, and Dante, and Goethe, and Emerson, and Carlyle, and dozens of other respectable writers. The rest of our reading for amusement is merely killing time. But I incline to come to the alarming conclusion that it is just the literature that we read for 'amusement' or 'purely for pleasure' that may have the greatest and least suspected influence upon us. It is the literature which we read with the least effort that can have the easiest and most insidious influence upon us. Hence it is that the influence of popular novelists, and of popular plays of contemporary life, requires to be scrutinized most closely. And it is chiefly contempo-

rary literature that the majority of people ever read in this attitude of 'purely for pleasure', of pure passivity.

(*T. S. Eliot* : Literary Taste)

Vocabulary

Diversity—مختلف Variety—مختلف -

Questions

(1) What is the result of reading a greater diversity of authors ?

(2) What reward do we get by reading Shakespeare, Dante and Goethe.

(3) With what purpose do the people read the contemporary Literature.

10. No man can be a good teacher unless he has feelings of warm affection towards his pupils and a *genuine* desire to impart to them what he himself believes to be of value. This is not the attitude of the propagandist. To the propagandist his pupils are potential soldiers in an army. They are to serve purposes that lie outside their own lives, not in the sense in which every *generous* purpose transcends self, but in the sense of ministering to unjust privilege or its *despotic* power. The propagandist does not desire that his pupils should survey the world and freely choose a purpose which to them appears of value. He desires, like a topiarian artist, that their growth shall be trained and twisted to suit the gardener's puspose. And in thwarting their natural growth he is apt to destroy in them all

generous *vigour*, replacing it by envy, destructiveness, and cruelty. There is no need for men to be cruel ; on the contrary, I am persuaded that most cruelty results from thwarting in early years, above all from thwarting what is good.

Vocabulary

Genuine—real **Generous**—kind **Despotic** ظالمانہ **Vigour**—power

Questions

(1) What quality should be found in a good teacher ?

(2) What is the role of a propagandist ?

11. The value of a University for educational purposes lies not principally in the examinations, not even wholly in its teaching, however admirable that teaching may be. It lies, and must lie, in the collision of minds between student and student. We learn at all times of life, but perhaps most when we are young, as much from our contemporaries as from anybody else, and when we are young we learn from our contemporaries what no Professor, however eminent, can teach us. Therefore it is that while I admire the lives—admirable beyond any power of mine to express my admiration —the lives of those solitary students who, under great difficulties, come up to Edinburgh or some other University, and, without intercourse with their follows, doggedly and perseveringly pursue their

studies—very often under most serious pressure of home difficulties—their course, however admirable, is not the course which can give them to the fullest those great advantages which are possessed by those whose lot is more happily cast than theirs. I therefore, associate myself entirely with what Lord Rosebery said as to athletics. I do not think that the athletic movement has been overdone. I believe, on the contrary, that the intercourse between students which it has produced, the organisation to which it has given birth, and the good fellowship which it has secured, are of infinite educational value.

Questions

(1) Where lies the educational value of a University ?

(2) From whom do we learn in our youth ?

(3) Has the athletic movement been overdone ?

12. No man is worth reading to form your style, who does not mean what he says ; nor was any great style ever invented but by some man who meant what he said. Find out the beginner of a great manner of writing, and you have also found the declarer of some true facts or sincere passions : and your whole method of reading will thus be quickened, for, being sure that your author really meant what he said, you will be much more careful to ascertain what it is that he means.

And of yet greater importance is it deeply to know that every beauty possessed by the language of a nation is significant of the innermost laws of its being. Keep the temper of the people stern and manly ; make their associations grave, courteous, and for worthy objects ; occupy them in just deeds ; and their tongue must needs be a grand one. Nor is it possible, therefore, that any tongue should be a noble one, of which the words are not so many trumpet-calls to action. All great languages invariably utter great things, and command them.

Questions

(1) How can we form a style ?

(2) On what does the beauty of a language depend ?

13 Hence it is that it is almost a definition of a gentleman to say that he is one who never inflicts pain. This description is both noble and, as far as it goes, accurate. He is mainly occupied in merely removing the obstacles which hinder the free and unembarrassed action of those about him ; and he concurs with their movements rather than takes the initiative himself. His benefits may be considered as parallel to what are called comforts or conveniences in arrangements of a personal nature : an easy chair or a good fire, which do their part in dispelling cold and fatigue, though nature provides both means of rest and animal heat without them.

The true gentleman in like manner carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he associates :—all clashing of opinion, or collision of feeling, all restraint, or suspicion or gloom, or resentment ; his great concern being to make everyone at their ease and at home. He has his eyes on all his company;

he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd ; he can recollect to whom he is speaking ; he guards against unseasonable allusions, or topics which may irritate ; he is seldom prominent in conversation, and never wearisome. He never speaks of himsef except when compelled, never defends himself by a mere retrot, he has no ears for slander or gossip, is unwilling to impute motives to those who interfere with him, and interprets everything for the best. He is never mean or little in his disputes, never takes unfair advantage, never mistakes personalities or sharp sayings for arguments or insinuates evil which he dare not say out.

Questions

(1) What is the definition of a gentleman ?

(2) How can you compare the benefits of a gentleman to an easy chair or fire ?

(3) What does the gentleman avoid ?

14 There are some books, when we close them —one or two in the course of our life—

difficult as it may be to analyse or ascertain the cause, our mind seems to have made a great leap. A thousand obscure things receive light : a multitude of indefinite feelings are determined. Our intellect grasp and grapples with all subjects with a capacity, a flexibility and a vigour, before unknown to us. It masters questions hitherto perplexing, which are not even touched or referred to in the volume just closed. What is the magic? Is it the spirit of the supreme author by a magnetic influence blending with our sympathising intelligence, that directs and inspires it. By that mysterious sensibility we extend to questions which he has not treated, the same intellectual force which he has exercised over those which he has expounded. His genius for a time remains in us. 'Tis the same with human beings as with books. All of us encounter, at least once in our life, some individual who utters words that make us think for ever. There are men whose phrases are oracles ; who condense in a sentence the secrets of life : who blurt out an aphorism that forms a character or illustrates an existence. A great thing is a great book ; but greater than all is the talk of a great man.

Questions

(1) Why do some books give us pleasure ?

(2) How can you compare the great books with great men ?

(3) Who is a great man according to the author?

15. There are two kinds of popularity which I will call intimate and long-distance popularity, and the first is far more real than the second. A man who is intimately popular is liked by those who know him ; a man who is popular at long distance has, by some means, succeeded in propagating a favourable *notion* of himself among those who do not know him. The two kinds of popularity may go together, but often they are separate and the man who enjoys long-distance popularity is disliked at close quarters.

Intimate popularity is always a proof of some virtue. If a man is liked by those who meet him, he may have many defects and even vices, but still he is liked for a cause, even though it be unknown to those who like him. His society gives pleasure ; and it does so because he himself takes pleasure in the society of others, which means that he is disposed to like rather than to dislike them. It is to him a pleasure to meet those he has never met before ; he expects to find them good company, and therefore is good company himself. He is ready to take risks in social intercourse, and will not wait to discover whether you are a bore he opens out to you. He is, in fact, sanguine about human nature, and we like those who are *sanguine*, especially about ourselves, more than those who *despond* ; they fill us with

their own *vitality* and make us sharers in their own enjoyment.

Vocabulary

Notion—idea. **Sanguine**—hopeful **Vitality**—power **despond**—disappoint مایوسی

Questions

(1) Into how many kinds does the author divide Popularity ?

(2) What are the salient features of each kind ?

16. Cheerfulness is, in the first place, the best promoter of health. Repinings and secret murmurs of heart give imperceptible strokes to those delicate fibres of which the vital parts are composed, and wear out the machine insensibly ; not to mention those violent ferments which they stir up in the blood, and those irregular disturbed motions which they raise in the animal spirits. I scarce remember in my own observation, to have met with many old men, or such who (to use our English phrase) wear well, that had not at least a certain indolence in their humour, if not a more than ordinary gaiety and cheerfulness of heart. The truth of it is, health and cheerfulness mutually beget each other ; with this difference, that we seldom meet with a great degree of health which is not attended with a certain cheerfulness, but very often see cheerfulness where there is no great degree of health.

2. Cheerfulness bears the same friendly regard to the mind as to the body. It banishes all anxious care and discontent, soothes and composes the passions, and keeps the soul in a perpetual calm. But having already touched on this last consideration, I shall here take notice that the world in which we are placed, is filled with innumerable objects that are proper to raise and keep alive this happy temper of mind.

Questions

(1) What is primarily the best promoter of health ?

(2) How is health connected with cheerfulness ?

(3) What is the influence of cheerfulness on mind ?

17. Strong men are naturally proud of their strength, and they sometimes come to think that the muscles of man are the things which have hammered out our present civilisation. But this is not the whole truth. If muscles were enough, then would the civilisation of the ape be far in advance of ours : yet the man whom the ape or tiger could destroy with one stroke is lord of the forest and the jungle because there is back of his feebler muscles something which is lacking in the others. Man has mind, and it is the real key to all that he has achieved.

Only the other day we were reading that the missionaries in the equatorial region had

their ice-making apparatus, and they were able to produce ice under the Equator—something which the natives had never seen. And under Arctic skies, the white man is warm during the long Arctic night, while his electric beacon shines all the winter through. When oceans bar his way, he builds ships to carry him over the thousands of miles of stormy water ; when continents and sandy deserts bar his way, he runs his steel rails across and hitches his train to the horse which has muscles of steel. And when ships and railways fail, then he steps aboard his airship and speeds his way through the sky faster far than ever the swiftest bird was known to travel.

Questions

(1) Is the present civilisation the result of the strong muscles of men ?

(2) What is the real thing responsible for the achievement of the mankind ?

(3) How does the white man keep himself warm during the long, Arctic night.

Read carefully the following paragraph and answer the questions given below.

18. Hamlet, the young Prince of Denmark, was once the gayest and most lively of men, taking part in all kinds of hunting and sport; but a great trouble came to cloud his life. His father died suddenly in a mysterious

way ; and Hamlet, being a thoughtful young man, and loving his father, who had been a good and wise king, took his death much to heart. He was told that the king had died from the bite of a snake while he was asleep one after noon in his orchard. Soon after his death, claudius, the brother of the dead king, and uncle to Hamlet, married the queen and now he was the reigning king. Hamlet did not like his mother to marry again so quickly, and the more he thought about the affair the sadder he became until he was so miserable and gloomy that he gave up all his manly games and pastimes and seemed quite unlike his gay natural self.

Questions

(1) Why was Hamlet sad and gloomy ?

(2) Under what circumstances Hamlet's father died ?

(3) Why did not Hamlet like the new king ?

Chapter 13

TRANSLATION

It is admitted on all hands that translation is an art and only those can become good translators who have acquired sufficient practice in a foreign language. But there is nothing that is impossible to acquire : constant practice makes one perfect. Rules of Grammar are useful in this respect, but they are not an end in themselves.

Again, reading, translation and dictation are not always sufficient to enable the student to express himself correctly in a foreign language.

Some hints on the art of translation.

1. Avoid literal translation. You must try to catch the sense of the Urdu idiom and then translate it into English.

2. Choose only those words that you know well. Avoid bombastic and high sounding words.

3. Try to avoid the use of many words where a single word will do. The whole art of translation consists in the careful choice of the exact word.

4. Prefer a word with a definite meaning to that with an indefinite one.

5. Do not always be in search of learned words that one does not come across frequently in the books which one reads.
6. Avoid the use of slang as it shows vulgar taste.

REVISION OF TENSES

(A) PRESENT TENSE

(*i*) Present Indefinite Tense

EXAMPLES

مثبت فقرے

1. The dogs bark.	۱ - کتے بھونکتے ہیں -
2. Tanvir reads a book.	۲ - تنویر کتاب پڑھتا ہے -
3. Farrukh laughs.	۳ - فرخ ہنستی ہے -
4. The cow gives milk.	۴ - گائے دودھ دیتی ہے -

نفی کے فقرے

1. My brother does not take tea.	۱ - میرا بھائی چائے نہیں پیتا ہے -
2. You do not write a letter.	۲ - تم خط نہیں لکھتے ہو -
3. Farrukh does not boil. the eggs.	۳ - فرخ انڈے نہیں ابال رہی ہے -
4. They do not take exercise.	۴ - وہ ورزش نہیں کرتے ہیں -

سوالیہ فقرے

1. Do you write a letter ?	۱ - کیا آپ خط لکھتے ہیں ؟
2. Does Tanvir get a prize ?	۲ - کیا تنویر انعام حاصل کرتا ہے ؟

3. Does Siddique speak the truth ?	۳ - کیا صدیق سچ بولتا ہے -
4. Does Shafi offers his prayers daily ?	۴ - کیا شفیع روزانہ نماز پڑھتا ہے ؟

(*ii*) Present Continuous Tense

1. The boys are playing foot ball.	۱ - لڑکے فٹ بال کھیل رہے ہیں -
2. Qaiser is singing a song.	۲ - قیصر ایک گیت گا رہا ہے -

نفی کے فقرے

1. We are not learning the lesson.	۱ - ہم سبق یاد نہیں کر رہے -
2. Tanvir is not flying the kite.	۲ - تنویر پتنگ نہیں اڑا رہا ہے -

سوالیہ فقرے

1. Is the sun rising ?	۱ - کیا سورج طلوع ہو رہا ہے ؟
2. Are the students taking exercise.	۲ - کیا لڑکے ورزش کر رہے ہیں -

(*iii*) Present Perfect Tense

مثبت فقرے

1. I have received your letter.	۱ - مجھے آپ کا خط مل چکا ہے -
2. Winter season has set in.	۲ - سردی کا موسم شروع ہو چکا ہے -

نفی کے فقرے

1. He has not weighed the luggage.	۱ - اس نے سامان کا وزن نہیں کیا ہے -

2. Qaiser has not rung the bell. — ۲ - قیصر نے گھنٹی نہیں بجائی ہے -

(iv) Present Perfect Continuous Tense

مثبت فقرے

1. Tanvir has been playing Tennis since 4 o'clock. — ۱ - تنویر چار بجے سے ٹینس کھیل رہا ہے -
2. It has been raining here for three days. — ۲ - یہاں تین دن سے بارش ہو رہی ہے -

نفی کے فقرے

1. I have not been singing in his house. — ۱ - میں اسکے گھر گاتا نہیں رہا ہوں -
2. Farrukh has not been wasting her time in idle gossip. — ۲ - فرخ اپنا وقت فضول باتوں میں ضائع نہیں کرتی رہی ہے -

سوالیہ فقرے

1. Have you been taking exercise in my room ? — ۱ - کیا تم میرے کمرے میں ورزش کرتے رہے ہو ؟
2. What have you been doing since morning ? — ۲ - تم صبح سے کیا کرتے رہے ہو -

(B) PAST TENSE

(i) Past Indefinite Tense

مثبت فقرے

1. We reached the station in time. — ۱ - ہم وقت پر سٹیشن پہنچ گئے -
2. Zaffar missed the train. — ۲ - ظفر گاڑی سے رہ گیا -

نفی کے فقرے

1. We did not reach the station in time.	۱ - ہم وقت پر سٹیشن پر نہ پہنچ سکے -
2. Qaiser did not miss the train.	۲ - قیصر گاڑی سے رہ نہیں گیا -

سوالیہ فقرے

1. Did I miss the period?	۱ - کیا میں نے پیریڈ سے ناغہ کیا ؟
2. Did you kill the snake ?	۲ - کیا تم نے ایک سانپ کو مارا ؟

(*ii*) Past Continuous Tense

1. Farooq was playing foot ball.	۱ - فاروق فٹ بال کھیل رہا تھا -
2. Amjad was singing a song.	۲ - امجد ایک گیت گا رہا تھا -

نفی کے فقرے

1. Farrukh was not cooking the food.	۱ - فرخ کھانا نہیں پکا رہی تھی -
2. Tanvir was not beating the dog.	۲ - تنویر کتے کو نہیں مار رہا تھا -

سوالیہ فقرے

1. Was Kamran telling a lie.	۱ - کیا کامران جھوٹ بول رہا تھا ؟
2. Was Nadim writing a letter.	۲ - کیا ندیم خط لکھ رہا تھا ؟

(*iii*) Past Perfect Tense

مثبت فقرے

1. Tanvir had written a letter.	۱ - تنویر ایک خط لکھ چکا تھا -

2. Kamran had taken his food.	۲ - کامران کھانا کھا چکا تھا -

نفی کے فقرے

1. We had not taken our food.	۱ - ہم کھانا نہیں کھا چکے تھے -
2. The cook had not cooked the chapatis.	۲ - باورچی چپاتیاں نہیں پکا چکا تھا -

سوالیہ فقرے

1. Had you played foot ball.	۱ - کیا تم فٹ بال کھیل چکے تھے ؟
2. Had they smoked all the cigarettes ?	۲ - کیا وہ تمام سگریٹ پی چکے تھے ؟

(*iv*) Past Perfect Continuous Tense

مثبت فقرے

1. We had been playing foot ball since four o'clock.	۱ - ہم چار بجے سے فٹ بال کھیل رہے تھے -
2. Had you been singing songs daily.	۲ - کیا تم روزانہ گاتے رہے تھے -

(C) FUTURE TENSE

(*i*) Future Indefinite Tense

مثبت فقرے

1. Faisal will catch the train.	۱ - فیصل گاڑی پر چڑھ جائے گا -
2. Kamran will sing a song.	۲ - کامران ایک گیت گائے گا -

نفی کے فقرے

1. My plan will not fail.	۱ - میری تجویز رائیگاں نہیں جائے گی -
2. Nadim will not tell a lie.	۲ - ندیم جھوٹ نہیں بولے گا -

سوالیہ فقرے

1. Will you go to Lahore?	۱ - کیا تم لاہور جاؤ گے ؟
2. Will Shahida take tea?	۲ - کیا شاہدہ چائے پئے گی -

(*ii*) Future Continuous Tense

1. The boys will be playing cricket.	۱ - لڑکے کرکٹ کھیل رہے ہونگے -
2. Farooq will be flying kite.	۲ - فاروق پتنگ اڑا رہا ہوگا -

نفی کے فقرے

1. I shall not be learning a poem.	۱ - میں ایک نظم یاد نہیں کر رہا ہونگا -
2. The patient will not be sleeping.	۲ - مریض سو نہیں رہا ہوگا -

سوالیہ فقرے

1. Will my sister be sleeping.	۱ - کیا میری بہن سو رہی ہوگی ؟
2. Will the painter painting the picture.	۲ - کیا مصور تصویر بنا رہا ہوگا -

(*iii*) Future Perfect Tense

مثبت فقرے

1. The police will have arrested the thief.	۱ - پولیس چور کو پکڑ چکی ہوگی -

2. I shall have finished my work.	۲ - میں کام ختم کر چکا ہونگا -

نفی کے فقرے

1. The farmer will not have ploughed the field.	۱ - کسان ہل نہیں چلا چکا ہوگا -
2. The flood will not have ruined the crop.	۲ - سیلاب نے فصلوں کو تباہ نہیں کر دیا ہوگا -

سوالیہ فقرے

1. Will the children have learnt their lesson ?	۱ - کیا لڑکے اپنا سبق یاد کر رہے ہونگے
2. Will the farmer have ploughed the field.	۲ - کیا کسان کھیت میں ہل چلا چکا ہوگا ؟

SOME ORAL EXERCISES

EXERCISE 1

میں ہر روز سیر کرنے کا عادی ہوں - میں مرغ کی اذان[1] سے پہلے اٹھتا ہوں - میں کپڑے پہنتا ہوں - اپنی چھڑی[2] لیتا ہوں اور گھر سے باہر نکل آتا ہوں - اس وقت عجب بہار[3] ہوتی ہے - مشرقی افق[4] میں شفق[5] پھولی ہوئی ہوتی ہے - ٹھنڈی ٹھنڈی نسیم چلتی ہے - ستارے جھلملاتے[6] ہیں - درختوں پر پرندے چہچہاتے ہیں - ان کے راگ بھلے معلوم ہوتے ہیں - کسان اپنے بیل[7] کھولے کر کھیت کو چلا جاتا ہے - دھوبی اپنے کپڑے لے کر گھاٹ کی راہ لیتا ہے - ماہی گیر اپنا جال اٹھا دریا کی طرف چل پڑتا ہے - دکاندار اپنی دکان کی صفائی کرنے میں مشغول دکھائی دیتا ہے - مل کا مزدور[8] اپنا کھانا ساتھ لئے مل کی طرف

جا رہا ہے - الغرض[9] ہر ایک یہی چاہتا ہے کہ سورج نکلنے سے پہلے اپنا کام میں لگ جائے -

۱ - جیسا دیس ویسا بھیس[10] -

۲ - ان برتنوں کو قلعی کرانے کی ضرورت[11] ہے -

۳ - وہ دولت میں کھیلتا ہے[12] -

۴ - ہم ادھار نہیں دیتے[13] -

۵ - یہ تو بڑی ٹیڑھی کھیر ہے[14] -

Vocabulary

1. Cock crows. 2. Walking stick. 3. Strange scene. 4. Horizon. 5. Twilight. 6. Twinkle. 7. Team of oxen. 8. Labourer. 9. In short. 10. Do at Rome as the Romans do. 11. Need tinning. 12. He is rolling in wealth. 13. We do not sell articles on credit. 14. Hard nut to crack.

EXERCISE 2

گائے بڑا مفید[1] جانور ہے - یہ پاکستان میں ہر جگہ پائی جاتی ہے یہ دودھ دیتی ہے - دودھ بڑا مزیدار[2] ہوتا ہے جو بچوں کی پرورش[3] کے لئے نہایت مفید ہے دودھ جوانوں اور بوڑھوں کے لئے یکساں مفید ہے دودھ سے مکھن ، پنیر[4] اور گھی حاصل ہوتا ہے - گھی سے کئی قسم کی مٹھائیاں بنائی جاتی ہیں - گائے بچھڑے[5] دیتی ہے - بچھڑے بڑے ہو کر بیل بن جاتے ہیں - بیل بڑے ہو کر ہل چلانے اور کنواں چلانے کے کام آتے ہیں - بیل بوجھ اٹھاتے[6] ہیں اور چھکڑے کھینچتے[7] ہیں - گائے کے چمڑے سے جوتے ، سائیکل کی کاٹھیاں[8] ، سوٹ کیس اور کئی اور مفید چیزیں بنتی ہیں - اس کا گوبر کھاد[9] کے کام آتا ہے اور اس کے علاوہ گوبر کے اپلے[10] جلانے کے کام آتے ہیں - ہندو گائے کی پرستش[11] کرتے ہیں -

۱ - باہر موسلا دھار بارش[12] ہو رہی ہے -

۲ - میں تمہاری خبر[13] لوں گا -

۳ - وہ بات کا دھنی ہے[14] -

۴ - تولیے کو نچوڑ دو[15] -

۵ - اسے ضمانت پر رہا کر دیا گیا ہے[16] -

Vocabulary

1. Useful. 2. Delicious. 3. Nature. 4. Cheese. 5. Calves. 6. Carry the load. 7. Draw the cart. 8. Saddles. 9. Manure. 10. Dung. 11. Worship. 12. Raining in torrents. 13. Shall teach you a lesson. 14. Man of word. 15. Wring out the towel. 16. He was bailed out.

EXERCISE 3

وہ اب امیر تھا - اس کے پاس اچھے کپڑے[1] تھے اور اس کے بہت سے دوست تھے جو سب اس سے کہتے تھے کہ تم بہت ہی اعلیٰ اور شریف آدمی[2] ہو - ان باتوں کو سن سن کر وہ بے حد خوش ہوتا تھا - باپ مر چکا تھا اب وہ ہر طرح[3] آزاد تھا - لیکن چند دنوں میں اس نے بے شمار رقم خرچ کر دی[4] - نتیجہ یہ نکلا کہ وہ قلاش ہو گیا[5] - آخرکار اسے اپنا مکان بیچنا پڑا - اب کھاؤ دوست[6] پھر آ موجود ہوئے - لیکن جب یہ رقم بھی ختم ہو گئی تو دوستوں نے پھر آنا جانا بند کر دیا - سچ ہے مصیبت میں دوست ساتھ چھوڑ دیتے ہیں[7] -

۱ - خرابئی صحت کے باعث[8] اس نے استعفیٰ دے دیا -

۲ - وہ کہانی سناتے ہوئے اچانک رک گیا[9] -

۳ - اس نے کتے فقیر کے پیچھے لگا دئے[10] -

Vocabulary

1. Fine clothes. 2. First rate fellow and a real

gentleman. 3. Free. 4. Spent lavishly. 5. Reduced to poverty. 6. Fair-weather friends. 7. Friends fall off in adversity. 8. On grounds of health. 9. Broke off in the middle of his story. 10. Set the dogs on the beggar.

EXERCISE 4

ایک روز جب کہ شہزادہ بدھ ایک بڑے جلوس[1] کے ساتھ اپنے شہر کے مشرقی دروازے سے اپنے باغ کو جا رہا تھا ، وہ سڑک پر ایک ضعیف ، شکستہ[2] اور مجروح انسان سے ملا - شہزادے نے اپنے ایک مصاحب[3] سے پوچھا کہ وہ کون شخص ہے ، وہ اس قدر چھوٹا اور کمزور[4] معلوم ہوتا ہے - اس کا گوشت اور خون سوکھ گیا ہے[5] ، اس کے پٹھے اس کے چمڑے[6] سے چمٹ گئے ہیں ، اس کا سر سفید ہے اور وہ بمشکل چلنے پھرنے کے قابل ہے[7] - مصاحب نے جواب دیا کہ یہ آدمی بڑھاپے سے تنگ ہے[8] ، اس کے حواس کند ہوگئے ہیں[9] ، تکلیف نے اس کی طاقت ذائل کر دی ہے[10] اور اس کے رشتہ دار اس سے نفرت کرتے ہیں - یہ شخص بالکل بیکس اور بیکار[11] ہے اور لوگوں نے اسے جنگل میں ایک مردہ درخت کی طرح چھوڑ[12] دیا ہے -

۱ - گاڑی پٹڑی سے اتر گئی[13] -

۲ - اس نے ہار ماننے سے انکار کر دیا[14] -

۳ - یہاں موٹریں کھڑی کرنا[15] منع ہے -

Vocabulary

1. With a great procession. 2. Old, broken and decrepit man. 3. Courtier. 4. Small in size and weak. 5. Flesh and blood are dried up. 6. His muscles stuck to his skin. 7. Hardly able to walk. 8. Sinking under old age. 9. Senses had gone dull. 10. Suffering had destroyed his strength. 11. Helpless and useless. 12. Abandoned him. 13. Derailed. 14. Refused to give in. 15. Parking.

لڑکی سے وہی سوال کیا ۔ اس نے جواب دیا "میرے ہاں سب کچھ ہے ، بس آپ یہ دعا کریں کہ آسمان صاف رہے تا کہ ہمارے برتن پکـ4 جائیں" ۔ اب اس شخص نے کہا "تم چاہتی ہو آسمان صاف رہے اور تماری بہن بارش چاہتی ہے تم ہی بتلاؤ کہ میں کیا دعا مانگوں" ؟

Vocabulary

1. Gardener. 2. Potter. 3. It might rain in torrents to water her trees. 4. So that her pots might be baked.

EXERCISE 7

گوا میں کچھ ہاتھیوں کو ایسی تعلیم دی گئی تھی1 کہ جب وہ امیر باشندوں کے مکانات کے پاس سے نکلتے تھے تو ان کو سلام کرتے تھے ۔ جب ہاتھی بازار میں سے ہو کر گذرتے تھے تو سبزی فروش ان کے آگے سبزیاں پھینکا کرتے تھے2 ۔ خاص طور پر ایک عورت ان ہاتھیوں میں سے ایک کو پھل اور سبزیاں روزانہ دیا کرتی تھی ۔ برسات کے دنوں میں یہی ہاتھی مست3 ہو گیا اور اپنے محافظوں کے قابو4 سے نکل کر چنگھاڑتا5 ، دکانوں کو توڑتا پھوڑتا بازار میں بھاگ پھرتا تھا ۔ جس عورت نے اس کو اتنے پھل اور سبزیاں کھلائی تھیں وہ ڈر کے مارے بھاگ گئی اور یہ بات بھول گئی کہ اس کا چھوٹا سا بچہ سڑک پر کھیل رہا ہے ۔ ہاتھی نے بچے کو دیکھا اور اسے پہچان لیا اور اپنی سونڈ سے سنبھال کر اٹھایا6 اور دکان پر رکھ دیا اور اس کے بعد غارت گری میں مصروف ہو گیا ۔

Vocabulary

1. Were so trained. 2. Used to throw fresh vegetables before them. 3. The elephant went amuk. 4. Escaping

from the clutches of the keepers. 5. Trumpeting. 6. Lifting him with his trunk without molesting him in the least.

EXERCISE 8

سیٹھ جی یہ سن کر ہنسنے لگے اور کہنے لگے "بھئی ہمارے ھاتھ میں کیمیا[1] کیوں کر ہے"۔ دوست نے کہا "جناب سارے شہر میں یہ مشہور ہے کہ ایک فقیر آپ کو کیمیا بنانی سکھا گیا ہے اور اسی سے آپ اتنے امیر کبیر بن گئے ہیں"۔ اس بات سے سیٹھ جی کو اور ہنسی آئی اور کہنے لگے "لوگ بھی خوب من گھڑت کہانیاں گھڑتے ہیں[2]۔ بھلا کیمیا بھی کوئی چیز ہوتی ہے؟ کہانیاں تو ہم نے بہت سنی ہیں مگر کیمیا بنتی دیکھی بھی نہیں۔ بہت سے بیوقوف دھوکے میں آ کر اپنا سرمایہ ضائع کرتے ہیں اور پھر بعد میں سر پر ھاتھ دھر کر رویا کرتے[3] ہیں۔ میں تو اصلی کیمیا ایک بات جانتا ہوں وہ دیانتداری ہے۔

Vocabulary

1. How do you say that I am gifted with an alchemy? 2. People invent wonderful stories. 3. Repent afterwards.

EXERCISE 9

نٹشے کے ماں باپ پکے عیسائی تھے۔ اسے بھی شروع میں عیسائی مذہب میں گہری دلچسی[1] تھی لیکن اٹھارہ سال کی عمر میں اس کے مذہبی خیالات میں پلٹا آیا[2] اور اس نے عیسائیت کو ترک کر دیا[3]۔ مذہبی خیال کی تبدیلی کے ساتھ اس نے اس اخلاقی نظام[4] کو بھی جس کی بنا عیسائی مذہب پر ہے شک و شبہ[5] کی نظر سے دیکھنا شروع کیا اور آخر کار اپنی زندگی کا مقصد[6] یہ بنا لیا کہ ایک اخلاقی ضابطہ[7] لوگوں کے سامنے رکھے۔ ۱۸۶۷ء میں جب کہ اس کی عمر ۲۳ برس کی تھی اسے جبراً فوج میں بھرتی[8] کر لیا گیا۔

اس کا باپ مر چکا تھا۔ وہ اپنی ماں کا اکلوتا بیٹا تھا اور اس کی بینائی[9] کمزور تھی لیکن فوجی افسروں نے ان باتوں کی پرواہ نہ کی۔ تھوڑے عرصہ بعد ہی وہ گھوڑے سے گر پڑا۔ اس کی چھاتی کے پٹھوں[10] کو سخت چوٹ آئی اور اسے فوج سے خارج[11] کر دیا گیا۔ ۱۸۶۹ء میں اسے ایک یونیورسٹی میں عام زبان کا پروفیسر مقرر کیا گیا۔ اگلے سال جرمنی اور فرانس میں جنگ چھڑ گئی۔ اس نے یونیورسٹی سے چھٹی حاصل کی اور فوجی خدمت کے لئے اپنے آپ کو پیش کر دیا۔ جسمانی کمزوری کے باعث اس کو زخموں کی مرہم پٹی[12] اور تیمارداری[13] پر لگایا گیا[14]۔

Vocabulary

1. Keenly interested. 2. A sudden change. 3. Renounced. 4. Moral code. 5. Suspect. 6. Ideal of life. 7. Code of manners. 8. Conscript. 9. Eye-sight. 10. Muscles of his chest. 11. His services were terminated. 12. Dressing wounds. 13. Nursing. 14. Was deputed.

EXERCISE 10

شیر کو بچپن ہی سے پکڑ کر پالیں تو مانوس[1] ہو جاتا ہے، مگر پھر بھی ڈر ہی رہتا ہے۔ اس قسم کا ایک شیر لاہور کے چڑیا گھر میں تھا۔ بلی کے بچے کی طرح کھیلا کرتا تھا۔ ایسا مانوس تھا کہ لوگ اس کے سر پر ہاتھ[2] پھیرتے تھے اور وہ کچھ نہیں کہتا تھا۔

ایک دفعہ شیر پنجرے سے چھوٹ گیا۔ جمعدار جو محافظ[3] تھا پیچھا کر کے پاس آیا اور ہاتھ جوڑ کر کہا "بابا تیری بدولت ٹکڑا کھاتے تھے تو نہ آیا تو روٹی گئی۔" "آ جا آ جا میرے دوست آ جا" یہ کہتے ہوئے پگڑی اس کے گلے میں ڈالی اور چڑیا گھر لے گیا۔ شیر کو اسکی باتوں کی سمجھ تو نہ آئی ہو گی البتہ یہ ضرور سمجھتا ہو گا کہ یہی شخص روز مجھے راتب[4] کھلاتا ہے۔

Vocabulary

1. Familiar. 2. Pat. 3. Curator. 4. Food.

EXERCISE 11

ایک رحم دل[1] خاتون چلتے چلتے فالج زدہ[2] فقیر کے پاس رک گئی - اسے مفلوج فقیر کی حالت زار پر بڑا رحم آیا - بٹوہ سے اٹھنی نکالی اور فقیر کو دیتے ہوئے بولی ''تمہیں بہر حال اس بات کا شکر ادا کرنا چاہیئے کہ تم اندھے نہیں ہو صرف اپاہج[3] ہو اور اندھا ہونے کے مقابلہ میں معذوری کی مصیبت معمولی ہے - فقیر نے خوش ہو کر خاتون کی رائے سے اتفاق کیا - کہنے لگا ''آپ نے بالکل بجا فرمایا میرا ذاتی تجربہ[4] بھی یہی ہے کیونکہ جب میں اندھا ہوا کرتا تھا، تو لوگ مجھے کھوٹے[5] سکے دیکر آگے بڑھ جایا کرتے تھے''

Vocabulary

1. Kind hearted. 2. Paralysed. 3. Invalid. 4. Personal experience. 5. Base coins.

EXERCISE 12

پاگل خانے ڈاکٹر کے پاس یہ شکایت[1] پہنچی کہ پاگل مریضوں[2] کے زیر اثر خود عملے کے بعض ارکان پر بھی پاگل پن کا اثر ہو گیا ہے- وہ حالات کا جائزہ لیتا ہوا جب ایک وارڈ میں داخل ہوا تو وہ یہ دیکھ کر بڑا حیران ہوا کہ ایک پاگل کمرے کی چھت میں چھپکلی[4] کی طرح چپکا ہوا تھا اس نے چھت پر لوہے کے شہتیروں کو پکڑا ہوا تھا - نیچے ایک نرس حیرت سے یہ تماشہ دیکھ رہی تھی ڈاکٹر نے چیخ کر نرس سے پوچھا ''یہ شخص چھت سے کیوں چپکا[5] ہوا ہے'' نرس نے پریشانی سے جواب دیا - ''ڈاکٹر صاحب یہ اپنے آپکو بجلی کا بلب سمجھتا ہے'' ڈاکٹر نے کہا ''اسے فوراً نیچے اتارو'' نرس نے گھبرا کر جواب دیا ''ڈاکٹر صاحب ! اسے اتارنے میں کوئی حرج نہیں لیکن اس کے نیچے آتے ہی کمرے میں اندھیرا ہو جائے گا''

Vocabulary

1. Complaint. 2. Patients. 3. Members of the staff. 4. Lizard. 5. Cling.

EXERCISE 13

ایک دفعہ کا ذکر ہے کسی شہر میں دو فقیر رہتے تھے - ان میں ایک لنگڑا تھا جو مشکل سے چل پھر سکتا تھا[1] دوسرا اندھا تھا جو گلی کوچوں میں راستہ تلاش نہ کر سکتا تھا[2] - انہوں نے آپس میں معاہدہ کیا[3] - اندھے نے لنگڑے آدمی کو اپنے کندھے پر آٹھانے کی حامی بھری اور لنگڑے آدمی نے اندھے کو راستہ دکھانے کا وعدہ کیا - شام کے وقت وہ دن کی آمدنی کو برابر تقسیم کر لیتے - اس طرح باہمی امداد[4] سے وہ در بدر[5] بھیک مانگتے رہے - اس طریقہ سے ہر ایک نے دوسرے سے فائدہ اٹھایا اور اپنی روزی کا سامان کیا[6] -

1 - یہ تجویز قابل عمل[7] ہے -

2 - کوٹ کا بٹن اتر گیا[8] ہے -

3 - میں نے بہت کمایا[9] -

4 - آزادی ہمارا پیدائشی حق[10] ہے -

5 - امجد اس شرارت کا بانی[11] تھا -

Vocabulary

1. Could scarcely walk. 2. Could not find his way. 3. Made a compact. 4. Mutual help. 5. From door to door. 6. reaped benefit from each other and made their living. 7. Scheme; practicable. 8. Has come off. 9. Earned much. 10. Birthright. 11. At the bottom of.

EXERCISE 14

یہ دسمبر 1956 کا ذکر ہے آن دنوں مجھے حکومت بلجیم کی طرف سے کانگو کے علاقہ ماؤ میں بھیجا گیا - میرے ذمے وہاں کے

باشندوں کے عادات[1] و اطوار، رسوم و رواج اور حالات زندگی کا مطالعہ کرنے کے علاوہ انہیں نئی تہذیب[2] کی قدروں سے روشناس کرنے کا فریضہ بھی تھا - اس سے پیشتر میری ڈیوٹی جھیل ٹانگا نیکا کے گرد و نواح[3] کے علاقے میں تھی - لیکن ایک روز اسی جھیل[4] کے ساحل کے قریب ڈائنا میٹ پھٹ جانے کی وجہ سے ایک قیامت خیز دھماکہ[5] ہوا اس وقت چونکہ میں ساحل کے قریب موجود تھا اسلئے اس حادثے سے میں بھی متاثر ہوئے بغیر نہ رہ سکا - اس حادثے[6] میں میرا دایاں ہاتھ کٹ گیا اور کافی حد تک اپنی قوت سماعت بھی کھو بیٹھا - بظاہر میں ناکارہ[7] سا آدمی بن کر رہ گیا لیکن یہ خامیاں میری قوت ارادی[8] اور کچھ کرنے کی اُمنگ پر اثر انداز نہ ہو سکیں میں یہ ماننے کے لیے قطعاً تیار نہ تھا کہ اب میں ایک ناکارہ آدمی ہوں اور شاید یہی وجہ تھی کہ میرے پیہم اصرار[9] پر حکومت نے مجھے ماؤ کے علاقے میں بھیج دیا -

Vocabulary

1. Habits and manners. 2. Civilization. 3. Neighbourhood. 4. Lake. 5. Explosion. 6. Accident. 7. Useless. 8. Will power. 9. Insistence.

WRITTEN EXERCISES

EXERCISE 15

امریکی شاعر والٹ وٹ مین نے ''حیوان'' کے عنوان سے ایک نظم لکھی ہے جسمیں وہ کہتا ہے اسکی خواہش ہے کہ حیوانات کی مصیبت میں زندگی بسر کرے[1] کیونکہ یہ انسان کے مقابلے میں زیادہ متین[2] اور خود کفیل[3] ہیں - حیوانات اپنی بد نصیبی پر واویلا نہیں کرتے[4] اور اپنی بد حالی کی شکایت نہیں کرتے - انہیں اپنے گناہوں پر نادم نہیں ہونا پڑتا[5] اور وہ خدا کی بندگی کے فرائض کے متعلق چیخ و پکار کر کے دوسروں کو پریشان نہیں[6] کرتے - وہ اپنی املاک[7] کے کے بارے میں فکر مند نہیں ہوتے اور انہیں اپنے طاقتور ساتھیوں کے

سامنے غلامی سے جھکنا[8] نہیں پڑتا - وہ محض توہم پرستی[9] کی وجہ سے اپنے آباؤ اجداد کی پرشتش نہیں کرتے-ان میں سے کوئی بھی قابل عزت ہونے کا دعویٰ نہیں کرتا وہ سب کے سب برابر ہیں[10] -

Vocabulary

1. Could pass his life in the company of animals. 2. Sober. 3. Self-sufficient. 4. Do not cry over their misfortunes. 5. Have not to repent of their sins. 6. Do not sicken hers by wailing over their duty to God. 7. Possessions. 8. Bow in servitude. 9. Superstition. 10. They are all alike.

EXERCISE 16

ایک بڑے سائینس دان کے پاس کوئی شخص پھٹے حالوں[1] آیا اور مسکرا کر بولا ''جناب، آپ نے مجھے پہچانا ؟''

سائینس دان نے حیران ہو کر اسے دیکھا اور بولا ''نہیں میں نے تمہیں نہیں پہچانا'' وہ فلاکت زدہ[2] انسان کہنے لگا ''میں آپ کا سب سے بڑا محسن[3] ہوں'' سائینس دان اب اور بھی حیران ہوا ''محسن ؟ کیسے محسن ؟''

''جناب میں آپ کا بچپن کا ساتھی ہوں ایک روز میں نے آپ کو کھڑکی سے دھکا دے کر مکان کے نیچے گرا دیا تھا اور آپ کی ایک ٹانگ ضائع ہو گئی تھی ماہر نفسیات کا کہنا ہے کہ ہر انسان اپنے احساس کمتری[4] کو احساس برتری[5] میں بدلنے کے لئے ہی بڑا آدمی بنتا ہے چنانچہ میں آپ کا محسن نہیں تو پھر کیا ہوں'' ''اخاہ'' سائینس دان نے اس شخص کو گلے سے لگاتے ہوئے کہا ''تمہیں شاید نہیں معلوم کہ میں کب سے تمہارا منتظر تھا مجھے تمہارے اس احسان عظیم کا بدلہ[6] چکانا ہے''

یہ کہہ کر سائینس دان نے اپنے سامنے رکھی ہوئی ایک بوتل اٹھائی اور اسے اپنے مہمان کے چہرے پر آلٹ دیا مہمان نے ایک

ہیبت ناک چیخ ماری - تب سائینس دان نے قہقہہ لگا کر کہا ''تم نے مجھے لنگڑا[8] کیا تھا''- میں نے تمہیں اندھا کردیا ہے، جاؤ اب تم بھی بڑے آدمی بن جاؤ گے''

Vocabulary

1. In rags. 2. Starved. 3. Benefactor. 4. Feelings of inferiority. 5. Feelings of superiority. 6. Take revenge; to pay back for the obligation. 7 Horrible. 8. Lame.

EXERCISE 17

ایک فرانسیسی نوجوان پانچ سال تک لندن میں تعلیم حاصل کرتا رہا - جب وہ وطن واپس جانے لگا تو انگریزی پروفیسر سے ملنے گیا - اس نے جذباتی[1] آواز میں ٹوٹی پھوٹی انگریزی بول کر پروفیسر صاحب کا شکریہ[2] ادا کیا اور کہا ''استاد محترم! آپ نے جس توجہ[3] سے مجھے انگریزی پڑھائی ہے اس کے لئے میں آپ کا شکر گذار ہوں - براہ کرم مجھے بتائیں کہ میں آپ کی کیا خدمت[4] کرسکتا ہوں'' پروفیسر صاحب نے جواب دیا ''تم میری ایک ہی خدمت کر سکتے ہو'' فرماں بردار[5] شاگرد سراپا التجا[6] بن گیا - پروفیسر صاحب نے بات جاری رکھتے ہوئے کہا ''جب تم وطن واپس جاؤ تو وہاں کسی کو مت بتائیو کہ تم کو انگریزی میں نے پڑھائی ہے''

Vocabulary

1. Emotional. 2. Expressed his thanks. 3. Attention. 4. Service. 5. Obedient. 6. All ears; humble.

EXERCISE 18

ایک درویش کو کچھ ضرورت پیش آئی[1] - کسی نے اس سے کہا ''فلاں شخص بڑا دولت مند ہے - اگر تیری ضرورت[2] اسے معلوم ہو تو یقین ہے کہ اسکے رفع کرنے میں دیر نہ کرے''[3] - بولا ''میں آسے

نہیں جانتا"۔ کہا "میں تجھے راستہ بتادوں" اسکا ہاتھ پکڑ کر اس شخص کے گھر گیا۔ درویش نے دیکھا کہ ایک شخص ہونٹ لٹکائے، تیوری چڑھائے، غصہ میں بھرا بیٹھا ہے[4]۔ الٹا پھر آیا اور کچھ نہ کہا۔ کسی نے اس سے کہا "تو نے کیا کہا اور کیا کیا؟" بولا "میں نے اسکی بخشش کو اسکی صورت کے نظر کیا[5]"۔

۱ - جیب کتروں سے بچو[6]۔

۲ - اپنی بیٹی کی شادی کے سلسلے میں اسے کچھ سمجھ نہیں آتا کہ کیا کرے[7]۔

۳ - موت کا کوئی وقت نہیں[8]۔

۴ - قسمت کا لکھا کوئی نہیں ٹال سکتا[9]۔

۵ - وہ کھری کھری باتیں کرتا ہے[10]۔

Vocabulary

1. A dervish felt the pinch. 2. dire need. 3. is sure to relieve you at once. 4. dervish saw sitting before him a man with peaked eyebrows and pouting lips. 5. that he has given the rich man's gift to his face. 6. beware of pickpockets. 7. he is on the horns of a dilemma about the marriage of his daughter. 8. death keeps no calendar. 9. none can avert the decree of fate. 10. he calls a spade a spade.

EXERCISE 19

995—938 میں صاحب ابن عباد، ایران کا ایک مشہور صاحب عالم وزیر گزرا ہے۔ یہ شخص کتابوں کے مطالعے کا بے حد شوقین تھا۔ اسکی ذاتی لائبریری ایک لاکھ ستر ہزار بیش قیمت کتابوں پر مشتمل تھی۔ سلطنت کے امور کی انجام دہی کے لئے آسے اکثر ملک کے دور دراز حصوں کا سفر کرنا پڑتا۔ لیکن سفر میں بھی ساری لائبریری اسکے پاس رہتی اس مقصد کے لئے چار سو اونٹ سدھائے گئے تھے۔

قافلے کی صورت میں سفر کرتے ہوئے یہ اونٹ حروف تہجی کی ترتیب سے چلتے تھے ہر اونٹ کے ساتھ ایک تجربہ کار لائبریرین موجود ہوتا جو وزیر کی طرف سے مطالبہ ہونے پر چند منٹ میں مطلوبہ کتاب نکال کر حاضر کر دیتا ۔

EXERCISE 20

1854 میں ''بوسٹن میڈیکل جنرل'' میں ڈاکٹر ڈبلیوڈررکی نے ایک محیرالعقول[1] (حیران کن) آدمی کا تذکرہ کیا جسکی چار آنکھیں تھیں دو[2] زائد آنکھیں اسکی فطری[3] آنکھوں سے ذرا اوپر پیشانی[4] پر ثبت تھیں ۔ ان کی رنگت بھوری[5] تھی اور ان کے ارد گرد سرخی[6] مائل گھنی پلکیں تھیں جو بہت ڈراؤنی نظر آتی تھیں ۔ ڈاکٹر کے بیان کے مطابق یہ شخص ان آنکھوں کے ذریعے بیک وقت تمام اطراف میں دیکھنے پر[7] قادر تھا وہ ایک آنکھ کھلی رکھ کر تین آنکھوں کو بآسانی موند لیتا تھا پھر ایک آنکھ کو یوں پھرتی کے ساتھ اپنے دائرے میں حرکت دیتا کہ دیکھنے والے شخص پر ایک خوف طاری ہو جاتا اور اسکا اوپر کا سانس اوپر اور نیچے کا نیچے[8] رہ جاتا ۔

Vocabulary

1. amazing ; wonderful. 2. extra. 3. natural. 4. forehead. 5. brownish. 6. reddish. 7. could control. 8. wonder struck.

EXERCISE 21

(الف) تیتری ایک چھوٹا سا کیڑا[1] ہے جسکے پر خوبصورت اور چمکدار ہوتے ہیں ۔ یہ ہر جگہ پائی جاتی ہے ۔ اسکی چھ ٹانگیں ہوتی ہیں ۔ اسکی ایک زبان بھی ہوتی ہے جسکے ذریعے یہ پھولوں سے رس چوستی ہے[2] ۔ مادہ تیتری درختوں کے پتوں پر انڈے دیتی ہے[3] جسمیں سے ننھے ننھے کیڑے نکل آتے ہیں یہ کیڑے پتے کھاتے ہیں[4] اور ذرا بڑے ہو کر تیتریاں بن جاتے ہیں تیتری ہمیشہ خوش باش

دکھائی دیتی ہے[5] - چھوٹے لڑکے لڑکیاں ان تیتریوں کے پیچھے بھاگتے پھرتے ہیں[6] - تیتری کی عمر بہت تھوڑی ہوتی ہے لیکن پھر بھی یہ اپنی عمر کا حصہ خوشی سے گزارتی ہے[7] - سب بڑے چھوٹے تیتریوں کو پسند کرتے ہیں[8] -

(ب) ۱ - کیا تمھاری آپس میں بول چال نہیں ہے[9] ؟

۲ - وہ تمھارا ھم نام ہے[10] -

۳ - وہ بات کا دھنی ہے[11] -

۴ - تکلف نہ کریں[12] -

۵ - میں الجھن میں ہوں[13] -

Vocabulary

1. Butterfly is an insect with coloured and bright wings. 2. with which it draws nectar from flowers. 3. the female butterfly lays eggs on leaves of trees. 4. feed on leaves. 5. seems to be always merry. 6. little boys and girls run after it. 9. are you not on speaking terms ? 10. he is your namesake. 11. he is true to his word. 12. do not stand on ceremony. 13. I am in a fix.

EXERCISE 22

آج ہم آپ کو ایک عجیب و غریب جنگ کا حال سناتے ہیں - چوتھی صدی عیسوی میں ملایا اور جاوا کے درمیان کشیدگی[1] بڑھ گئی پھر جنگی فضا[2] پیدا ہو گئی دونوں ملکوں کی فوجیں آمنے سامنے میدان میں آ گئیں - در اصل دونوں ملک جزیرہ سماٹرا حاصل کرنا چاہتے تھے - جنگ شروع ہونے والی تھی لیکن آخری لمحے[3] میں دونوں فوجوں کے کمانڈروں نے انسانی قتل و خون[4] سے گریز کرتے ہوئے کسی اور طرح متنازعہ[5] علاقے کے تصفیہ کا فیصلہ کیا - چنانچہ یہ طے کیا گیا کہ دو بھینسوں کو آپس میں لڑایا جائے اور جس کا بھینسا جیت جائے سماٹرا کا علاقہ اس کے حوالے کر دیا جائے - دونوں

بھینسوں کو میدان میں چھوڑ دیا گیا - دونوں بھینسے بڑی تندی[6] سے لڑے اور جاوا کے بھینسے کی موت واقع ہو گئی اور اسطرح سماٹرا کا علاقہ ملایا کو مل گیا -

Vocabulary

1. strained relations 2. tension 3. last moment 4. avoid 5. disputed territory 6. gave a tough fight; fiercely.

EXERCISE 23

امریکہ میں ایک درخت کا سراغ[1] ملا ہے جس سے دودھ حاصل کیا جاتا ہے یہ درخت بڑا لمبا ہوتا ہے بعض اوقات اسکی لمبائی 80 فٹ ہوتی ہے جب دودھ حاصل کرنا مقصود ہو تو اس کے تنے میں سوراخ[2] کر کے نیچے برتن رکھ دیتے ہیں - تنے سے دودھ نکل کر برتن میں جمع ہوتا رہتا ہے - سائینس دانوں کا خیال ہے کہ اصلی دودھ کی بجائے اس درخت کا دودھ استعمال کرنے میں کوئی حرج[3] نہیں - درخت والے دودھ اور گائے کے دودھ میں امتیاز[4] کرنا مشکل ہے دونوں کا ذائقہ[5] ایک جیسا ہے لیکن درخت کا دودھ تھوڑی دیر پڑا رہے تو وہ تلخ[6] ہو جاتا ہے -

Vocabulary

1. found 2. hole is cut 3. no harm 4. distinguish 5. tast 6. bitter.

EXERCISE 24

"مونگوں کا جزیرہ"[1] ایک چھوٹا سا ناول ہے - اس ناول میں ایک پندرہ سالہ لڑکا رالف رو رو اپنی مہمات[2] کا ذکر کرتا ہے رالف نے اپنے آباؤ اجداد سے سمندر کی روایات ورثہ میں پائی تھیں[4] اسکے آباؤ اجداد کا تعلق سمندر کی زندگی سے تھا[5] - بس وہ بچپن کی ابتداء ہی سے مہمات کا دلدادہ تھا - چونکہ اسے سیاحت کا شوق تھا

اسی لئے اسکے ساتھیوں نے اسے Rover کہنا شروع کیا - Rover کا مطلب ہے آوارہ گھومنے والا -

باپ نے رالف کے شوق کو دیکھتے ہوئے اسے ایک جہاز پر شاگرد[7] بنا دیا - جہاز پر اسکے رفیق سفر ملاح[8] بڑے اچھے تھے - کبھی کبھی وہ اس کا مذاق بھی اڑاتے تھے[9] - لیکن یہ مذاق کینہ پر مبنی نہ ہوتا تھا[10] کبھی کبھی وہ اسے عجیب الخلقت پرانی طرز کا آدمی[11] کہہ کر پکارتے تھے -

Vocabulary

1. Coral Island. 2. Adventures. 3. Ancestors. 4. Inherited. 5. Associated with seafaring life. 6. Early childhood. 7. Apprentice. 8. Shipmates. 9. Made fun of him. 10. Was not motivated by any ill-will. 11. Queer, old fashioned fellow.

EXERCISE 25

ساکی منی گوتم ایک شہزادہ تھا لیکن اس کا دل بے حد نرم تھا ایک روز وہ محل سے باہر سیر کے لئے گیا تو اس نے راستے میں ایک اپاہج فقیر[1] دیکھا دوسرے روز ایک کوڑھی[2] کو اور تیسرے روز ایک جنازے[3] کو - ان چیزوں کو دیکھ کر اس کے دل میں خیال آیا کہ انسان کی زندگی رنج و الم[4] کا گھر ہے اور اس دنیا کے عیش و آرام[5] سب بے بنیاد[6] ہیں کیونکہ ایک دن آدمی بیمار اور بوڑھا ہوتا اور ایک دن مر جاتا ہے - پھر ایک دن وہ ایک فقیر سے ملا جس نے دولت اور خوشی سے کنارہ کشی کر لی تھی[7] اور ہر وقت عبادت میں مشغول رہتا تھا وہ اس شخص کی زندگی سے بے حد متاثر ہوا اور اپنی بیوی بچوں کو رات کے وقت چھوڑ کر جنگلوں میں عبادت کے لئے چلا گیا -

Vocabulary

1. Helpless cripple. 2. Leper. 3. Funeral proces-

sion. 4. Home of misery. 5. Pleasures. 6. Baseless. 7. Free oneself from the evils of life.

EXERCISE 26

آئیے ہم آپ کو ایک بچے کی **ذہانت**[1] کا قصہ سنائیں - ایک دن معن زائدہ کی خدمت میں تین ہزار قیدی لائے گئے اس نے حکم دیا کہ سب کو قتل کر دیا جائے - ان قیدیوں میں ایک بچہ بھی تھا اس بچے نے **حوصلہ**[2] کر کے امیر سے کہا "یا امیر! آپ کو قسم ہے ہمیں پیاسا نہ ماریں - ہمیں قتل کی سزا دیجئے لیکن پہلے تھوڑا سا پانی پلا دیجئے" - امیر معن زائدہ نے حکم دیا کہ ان کو پانی پلایا جائے - جب سب قیدی پانی پی چکے تو بچہ اٹھا اور امیر کو مخاطب کر کے بولا "یا امیر! اب ہم سب آپ کے مہمان بن گئے ہیں اور سادات مہمانوں کی بہت عزت کرتے ہیں - ہمیں امید ہے کہ آپ مہمانوں کو قتل کرنا مناسب خیال نہیں کرینگے" امیر معن زائدہ کو بچے کی عقل و فراست دیکھ کر بڑی حیرت ہوئی اور اس نے سب قیدیوں کی **جان بخشی کر دی**[3] -

Vocabulary

1. Intelligence. 2. Mustered courage. 3. Spared the life.

EXERCISE 27

مشہور عالم[1] **سیاح** کولمبس ہر وقت اپنے پاس ایک **جنتری** رکھتا تھا اس جنتری نے ایک مرتبہ اس کی جان بچائی - قصہ یہ ہوا کہ 1904 میں وہ جزیرہ جمیکا میں ٹھہرا ہوا تھا - کسی سبب سے وہاں کے باشندے اس کے دشمن ہوگئے اور انہوں نے اسے کھانے پینے کی چیزیں دینے سے انکار کر دیا - یہ صورت حال بڑی پریشان کن تھی لیکن اتفاق سے **چاند گرہن**[3] دو چار دن میں ہی ہونے والا تھا - کولمبس نے ان لوگوں کو **دھمکی**[4] دی کہ اگر وہ کھانے

پینے کی چیزیں[5] فراہم نہ کرینگے تو وہ چاند کو غائب کر دے گا - چند دنوں کے بعد جب چاند گرہن ہوا تو وہ لوگ بہت گھبرائے وہ سمجھے کہ کولمبس نے چاند کو غائب کر دیا ہے - انہوں نے بہت منت سماجت کی اور فوراً کولمبس کو کھانے پینے کی چیزیں مہیا کیں تاکہ وہ انکو چاند واپس کر دے - چند گھنٹوں کے بعد جب چاند ظاہر ہوا تو وہ لوگ خوشی سے ناچنے لگے اور کولمبس کو دیوتا[6] سمجھ کر اسکے سامنے جھک گئے -

Vocabulary

1. Famous Traveller. 2. Horoscope. 3. Lunar eclipse. 4. Threatened. 5. Foodstuff. 6. Deity.

EXERCISE 28

لندن کی میری گرین وہ خوش قسمت خاتون تھی جسے پھانسی[1] پر لٹکانے اور موت کی طبی طور پر[2] تصدیق کر دینے کے باوجود وہ مزید پندرہ سال زندہ رہی - 22 مارچ 1819 کو میری گرین کو نیوگیٹ جیل لندن میں جعلی نوٹوں کی منتقلی[3] کے جرم میں مقررہ وقت تک کے لئے پھانسی پر لٹکایا گیا - اس کے بعد جیل کے ڈاکٹر نے اس کی موت کی تصدیق کر دی اور لاش ورثا کے حوالے کر دی گئی -

لیکن جب اس عورت کی لاش گھر لائی گئی تو اسکے ایک رشتہ دار نے اس کے جسم پر زندگی کے آثار دیکھے چنانچہ فوراً ڈاکٹر کو بلایا گیا اور صرف پندرہ منٹ کی مالش[4] کے بعد اس میں دوبارہ زندگی کے واضح[5] آثار[6] پیدا ہو گئے اس کے بعد میری گرین کے وجود کو ہمیشہ راز میں رکھا گیا اور وہ دوسرے نام سے موسوم ہوئی - پندرہ سال کے بعد اس کا حقیقی طور پر[7] انتقال ہوا - ان پندرہ سالوں میں اسکی صحت بہت اچھی رہی اور سوائے آواز بیٹھ جانے کے اس میں اور کوئی جسمانی یا دیگر تبدیلی واقع نہ ہوئی -

Vocabulary

1. Hanging. 2. Medical confirmation. 3. Exchange of fake currency. 4. Massage. 5. Clear. 6. Symptoms. 7. Physical death.

EXERCISE 29

کچھ عرصہ ہوا میں اپنے ایک دوست کے بے حد اصرار پر ان کے گاؤں گیا - وہاں میرا **تعارف**[1] ایک **بڑے میاں**[2] سے ہوا جس کا دایاں بازو بالکل **کمزور اور سوکھا**[3] ہوا تھا - میں نے جب ان سے پوچھا کہ میاں جی آپ کا یہ بازو پیدائشی خراب ہے یا کسی بیماری کی وجہ سے بیکار ہو گیا ہے - تو بڑے میاں نے ایک **لمبی سانس**[4] بھرتے ہوئے میری طرف دیکھا اور بولے "بیٹا **چھوڑو ان باتوں کو**[5] کوئی اور بات کرو - یہ تو قسمت کا معاملہ ہے اس میں کسی کو اختیار نہیں" - بڑے میاں کے ان الفاظ سے میری دلچسپی اور بڑھ گئی - ویسے بھی میرے پاس اس وقت گفتگو کے لئے کوئی اور **موضوع**[6] نہ تھا - میرے دوبارہ اصرار کرنے پر اپنی یہ داستان کچھ اس انداز سے سنائی کے میرے لئے ناقابل فراموش بن گئی -

Vocabulary

1. Introduction. 2. Old man. 3. Weak and dry. 4. Heaved a sigh. 5. Please change the topic. 6. Topic. 7. Unforgettable.

EXERCISE 30

سردیوں کی ایک **سرد ترین**[1] رات تھی - ہوا بڑے زوروں پر تھی - میں نے جلدی جلدی کتابیں **سمیٹیں**[2] اور سونے کی تیاری کرنے لگا - ابھی میں نے کتابیں بند ہی کی تھیں کہ زور دار آواز کے ساتھ **دروازہ بجنے لگا** - والد صاحب نے جو کہ اگلے کمرے میں لیٹے ہوئے تھے اٹھ کر دروازہ کھولا تو سامنے ایک شخص کو کھڑے پایا جو کہ **سردی کی وجہ سے**[4] سکڑا ہوا تھا اور بدن تھر تھر کانپ

رہا تھا ۔ والد صاحب کو اس پر رحم[5] آ گیا اور اسے میرے کمرے میں لے آئے جہاں انگیٹھی جل رہی تھی ۔ تقریباً آدھ گھنٹہ بعد انہیں ہوش آیا تو انہوں نے کہا کہ مجھے بھوک لگی ہے چنانچہ میں نے انہیں روٹی لا کر دی ۔ روٹی کھا کر وہ مجھے دعائیں دینے لگے ۔ اتنے میں میں نے چارپائی لا کر ان کا بستر بچھا دیا اور وہ لیٹ کر گہری نیند سو گئے ۔

Vocabulary

1. Coldest day. 2. Arranged. 3. Knocking at the door. 4. Shivering with cold. 5. Felt pity.

EXERCISE 31

میں ایک ضروری کام کی وجہ سے کراچی جا رہا تھا ۔ ہمارا **قریبی اسٹیشن**[1] ڈیرہ نواب صاحب ہے ۔ گاڑی کے انتظار میں پلیٹ فارم کے بینچ پر بیٹھا ہوا تھا ۔ شام پانچ بجے کے قریب میل گاڑی آئی ۔ کافی **دوڑ دھوپ**[2] کے بعد جگہ نہ ملی ۔ چند منٹ ٹھہرنے کے بعد گاڑی روانہ ہو گئی میں پھر اسی بنچ پر جا بیٹھا ۔ کوئی ایک گھنٹہ بعد چناب ایکسپریس آئی ۔ اس میں **پاؤں رکھنے کی جگہ مل گئی**[3] خدا کا لاکھ لاکھ شکر ادا کیا ۔ ورنہ یہ بھی مسافروں سے **کھچا کھچ بھری ہوئی**[4] تھی ۔ ویسے تو تھرڈ کلاس کے ڈبے میں بھیڑ بھی زیادہ ہوتی ہے ۔ دو چار سٹیشن نکل جانے کے بعد ایک سیٹ مل گئی اس پر آرام سے بیٹھ گیا ۔ کھڑے کھڑے نیند سے آنکھیں **بوجھل**[5] ہو رہی تھیں بیٹھتے ہی آرام سے سو گیا چناب ایکسپریس **برق رفتاری**[6] سے منزل کی طرف رواں تھی معاً گاڑی ایک جھٹکے کے ساتھ رکی ۔ معلوم کرنے پر پتہ چلا کہ حیدر آباد سٹیشن ہے ۔ میں بھی اپنی سیٹ پر سنبھل کر بیٹھ گیا ۔ کیونکہ اس ڈبے میں بہت سے مسافر چڑھنے کی کوشش کر رہے تھے ۔ یہ کوئی بارات تھی جو کوٹڑی جا رہی

بھی اسی ہجوم کے ساتھ پانچ خوش پوش نوجوان[7] لڑکے بھی سوار ہو گئے -

Vocabulary

1. Nearest station. 2. Struggle. 3. got a place to stand. 4. Overcrowded. 5. Feeling sleepy. 6. top speed. 7. Well dressed youngmen boarded the train.

EXERCISE 32

آس کا پیشہ بنکوں میں ڈاکے ڈالنا تھا[1] - وہ اس کاروبار میں سولہ سال سے تھا اور اب صورت یہ تھی کہ وہ اس پیشے کے ہر رمز[2] میں مہارت حاصل کر چکا تھا - وہ فطرتاً ایک محتاط[3] آدمی تھا اسی لئے سولہ سال کی طویل مجرمانہ زندگی کے باجود پولیس کے پاس نہ تو آسکی انگلیوں کے نشانات[4] تھے اور نہ ھی آس کی تصویر تھی - حیرت کی بات یہ تھی کہ آسے پولیس نے کبھی پوچھ گچھ[5] کے لئے بھی حراست میں نہیں لیا تھا اور آس نے کبھی جیل کی شکل نہیں دیکھی تھی وہ غلطیاں کرنے کا قائل ہی نہ تھا - وہ ایک دور اندیش منصوبہ ساز اور زیرک[7] مجرم تھا - وہ منصوبہ ہی ایسا بناتا کہ پولیس کی نظر میں آنے کا سوال نہیں پیدا ہوتا تھا - اور تقریباً یہی حالت جوزف کی تھی - آسے صرف ایک مرتبہ 1854 میں پولیس نے ایک معمولی سے الزام میں پکڑا تھا آسکے سوا آسکا دامن بے داغ تھا لیکن ٹام کو جوزف کے گزشتہ حالات سے کوئی دلچسپی نہیں تھی -

Vocabulary

1. He was given to robbing the banks. 2. Secret. 3. Careful. 4. Finger prints. 5. Interrogation. 6. Forethought ; man of vision. 7. Shrewd.

EXERCISE 33

وہ رات میں کبھی نہیں بھول سکتا جب تک میری زندگی ہے یاد ہی رہے گی - آج بھی جب میں وہ وقت یاد کرتا ہوں تو سارا بدن کانپ[1] اٹھتا ہے - یہ اس وقت کا ذکر ہے جب میری عمر ابھی سترہ سال کی تھی سردیوں کا موسم تھا رات کا کھانا کھا کر سب لوگ سو گئے تھے اور میں کالج کا کام کر رہا تھا رات کافی بیت گئی تھی اور اب نیند کی وجہ سے میری آنکھوں میں جلن[2] سی ہونے لگی تھی - میں نے لالٹین بجھانے[3] کا ارادہ کیا تھا کہ اچانک کسی نے زور زور سے دروازہ پیٹنا شروع کر دیا میں نے اٹھ کر دروازہ کھولا تو سامنے ہی ایک آدمی کھڑا تھا جسے میں فوراً ہی پہچان[4] نہ سکا - معمولی علیک سلیک[5] کے بعد میں نے اسے اندر آنے کا اشارہ کیا اسکے ہاتھ میں ایک لالٹین تھی جو کہ جل رہی تھی - اس نے وہ میری لالٹین کے قریب ہی رکھ دی اور چار پائی پر بیٹھ گیا - دو لالٹینوں کی روشنی میں میں نے اسے فوراً پہچان لیا یہ ہمارا قریبی رشتہ دار سردار دلاور خان تھا -

Vocabulary

1. Shudder with fear. 2. burned. 3. put out. 4. recognise. 5. greeting. 6. close ralative.

EXERCISE 34

کہا جاتا ہے کہ داؤدی[1] کا پھول سب سے پہلے چین میں اگا تھا - تاریخ میں اسکی باقاعدہ کاشت[2] شروع کرانے والا شخص کوئی معمولی آدمی نہیں بلکہ چین کا سب سے بڑا فلسفی کنفیوشس تھا - چین کی قدیم داستانوں کے مطابق کنفیوشس ایک جنگل سے گزر رہا تھا کہ اچانک اسکی نظر ایک خود رو[3] سنہرے زرد رنگ کے پھول پر پڑی جو ویرانے میں اپنی بہار دکھا رہا تھا - کنفیوشس کو یہ پھول اس قدر پسند آیا کہ وہ اسے گملے[4] میں بھر کر اپنے ساتھ

لے آیا اور اُسکی باقاعدہ کاشت شروع کر دی- یہ پھول اتنا مقبول[5] ہوا کہ تھوڑے ہی عرصہ میں چینی عوام کا پسندیدہ پھول بن گیا اور اسکی کاشت اتنے وسیع پیمانے[6] پر ہوئی کہ کنفیو شس کا شہر "گل داؤدی کا شہر" کہلانے لگا - گل داؤدی کا عام جنگلی پھول زرد رنگ کا ہوتا ہے جو عموماً ایک تنے یا شاخ پر جو سیدھی ہوتی ہے ایک ہی کھلتا ہے چونکہ پھول وزنی ہوتا ہے اور شاخ اسکا بوجھ برداشت نہیں کر سکتی اسلئے انہیں ٹیک[7] دینا پڑتی ہے-

Vocabulary

1. Chrysanthemum. 2. regular cultivation. 3. Wild. 4. flower pot. 5. popular. 6. large scale. 7. support.

EXERCISE 35

اس ناول کی مصنفہ پرل بک امریکہ کی مشہور خاتون ناول نویس ہے جسے 1938 میں ادب کا نوبل انعام ملا- امریکہ میں پیدا ہوئی لیکن پلی بڑھی چین میں جہاں اسکے والدین عیسائیت کے مبلغ[2] تھے- شنگھائی میں تعلیم پانے کے بعد نانکنگ یونیورسٹی میں پڑھانے لگی چینی زندگی کے بارے میں اُس کی کہانیاں امریکہ میں پہلی بار 1923 میں شائع ہونا شروع ہوئیں - 1931 میں اُس کی ناول "گڈ ارتھ" چھپا تو اُسے عالمگیر شہرت حاصل ہوگئی - 1934 میں اُسکے شوہر جان بک نے جو خود بھی چین میں مبلغ تھے شادی کے سترہ سال بعد طلاق[4] دے دی - اگلے ہی سال اُس نے نیویارک کے ایک ناشر رچرڈ ویلش سے شادی کر لی اور امریکہ میں سکونت اختیار کر لی - تب سے وہیں مقیم ہے اور برابر لکھ رہی ہے جدید[6] امریکی ادب میں اُسے ممتاز[7] مقام حاصل ہے -

Vocabulary

1. Was brought up. 2. preacher. 3. made her

famous all over the world. 4. divorced her. 5. Publisher. 6. Modern. 7. prominent

EXERCISE 36

تپ دق کے متعدی ہونے سے یہ مراد ہے کہ یہ مرض ایک بیمار سے دوسرے تندرست لوگوں کو لگ سکتا ہے - تپدق جسم کے مختلف حصوں کو لاحق ہو سکتا ہے - گردوں[3] کی ، ہڈیوں[4] کی ، دماغ[5] کی آنتوں[6] اور غدودوں[7] کی تپ دق عام ہے سب سے زیادہ یہ مرض پھیپھڑوں کو لاحق ہوتا ہے اور عوام تپ دق سے مراد پھیپھڑوں[8] کی ہی تپ دق کو لیتے ہیں طب یونانی میں پھیپھڑوں کی دق کو تپدق کہا جاتا ہے باقی اعضاء کی دق کو ہزال یا لاغری وغیرہ کے نام سے موسوم کرتے ہیں لغوی[9] اعتبار سے بھی دق کے معنی باریکی[10] لاغری اور دبلا پن کے ہیں چونکہ اس مرض میں مریض گھل گھل کر کمزور ہوتا رہتا ہے اسلئے اس مرض کو دق کا نام دیا گیا ہے اور چونکہ اس مرض کی ایک خاص علامت بخار ہے اور زمانہ دراز تک بخار ہی کو اصل مرض سمجھا جاتا رہا ہے اسلئے تپ دق اس مرض کا مستقل نام قرار پایا -

Vocabulary

1. Tuberculosis. 2. Contagious. 3. Kidney. 4. bones. 5. brain. 6. intestines. 7. glands. 8. Lungs. 9. Etymologically. 10. leanness.

EXERCISE 37

ندی کنہار وادی کاغان سے نکل کر گڑہی حبیب اللہ کے قریب سے گزرتی ہے[1] ندی کنہار مچھلیوں[2] کے شکار کے لئے بہت مشہور ہے - ہم چند دوستوں نے مل کر رات کے وقت مچھلیاں پکڑنے کا پروگرام بنایا - دوسرے دن صبح سویرے ہم سب مچھلیوں کے شکار کے لئے چل پڑے جب ہم ندی کے کنارے پہنچے تو ہم نے

ندی کے کنارے پر پانی میں ایک نعش[3] پڑی ہوئی دیکھی - ہم میں سے کسی کو بھی اتنی ہمت نہ ہوئی کہ نعش کو قریب سے جا کر دیکھتے - ڈر کے مارے ہم نے پولیس اسٹیشن کی راہ لی تاکہ جا کر اطلاع کریں - راستے میں ہمیں ایک شخص ملا اسکے پوچھنے پر ہم نے سب حالات اسے بتائے اس شخص کے کہنے پر ہم دوبارہ اسی جگہ پہنچے جہاں نعش پڑی ہوئی تھی - جب ہم نعش کے قریب پہنچے تو سب حیرت سے ایک دوسرے کا منہ دیکھنے لگے کیونکہ نعش کی جگہ روئی اور کپڑے کا بنا ہوا پتلا (ڈمی) پڑا ہوا تھا جسے کافی قیمتی کپڑے پہنائے ہوئے تھے - ہم سب حیران تھے کہ ایسا مذاق کس بے وقوف نے کیا ہے -

Vocabulary

1. Flows. 2. fishing. 3. corpse 4. dummy made of wool and cloth.

EXERCISE 38

ایک شخص کے ذمے کسی کے سو روپے واجب الادا تھے[1] - ایک دن دونوں کی بازار میں مٹھ بھیڑ[2] ہو گئی - قرض خواہ[3] نے مقروض[4] کو روک لیا اور کہنے لگا "جب تک میر قرض نہ ادا کرو گے میں تمہیں جانے نہ دوں گا" -

دونوں کی توتو میں‌میں[5] پر لوگ جمع ہونے لگے آخر چالاک قرضدار نے اپنے قرضخواہ سے آہستہ سے دریافت کیا "تمہاری کتنی رقم نکلتی ہے میرے ذمے ؟ قرض خواہ نے کہا "سو روپے" "بس" قرضدار نے کہا "یہ بھی کوئی رقم ہوئی" پھر دھیرے سے کہا "پچاس روپے تو میں کل "ہی ادا کر دوں گا اور 45 روپے پرسوں دے دوں گا" پھر زور سے پوچھا باقی کیا بچے" ؟ قرض خواہ نے جواب دیا "پانچ روپے" قرضدار نے لال[6] پیلی آنکھیں دکھاتے ہوئے چیخ کر کہا

''تم اپنے پانچ روپوں لئے بھرے بازار میں میری عزت آبرو کے درپے ہو تمھیں شرم نہیں آتی''

Vocabulary

1. due. 2. came face to face with. 3. creditor; money lender. 4. Debtor. 5. exchange of hot words. 6. was red hot with anger. 7. are out to insult me.

EXERCISE 39

ہمارے شہر کے قریب ہی ایک بہت بڑی نہر ہے - اسی پر ایک چھوٹا سا پل ہے - پچھلی گرمیوں میں ہم نے وہاں نہانے کا پروگرام بنایا - کالج سے ان دنوں فارغ تھے - سوچا ذرا ایک دن اسی ہنگامہ میں گزر جائے گا - دوستوں کو دعوت دینی شروع کر دی کہ صاحب کل جمعہ ہے اور نہر پر جانا ہے - تمام دوستوں نے ہاں کر دی مگر ایک دوست نے جن کا نام سعید ہے ، بڑی سختی سے انکار کر دیا برا منایا[1] مگر وہ تو ایسے اڑے[2] کہ توبہ ہی بھلی - وجہ پوچھی تو انھوں نے کہا کہ میں اسی طرح ایک دفعہ دوستوں کے ساتھ گیا تھا - وہاں پر جا کر مجھے لڑکوں نے مذاق ہی مذاق[3] میں دھکا دے دیا اور نہر میں جا گرا مجھے تیرنا نہیں آتا - اگر اس روز چند راہگیر میری جان نہ بچاتے تو آج میں کسی قبر میں پڑا ہوتا - میں نے اسے بار بار یقین دلایا کہ تم میرے اوپر اعتبار کرو میں تمہارے ساتھ وعدہ کرتا ہوں کہ کوئی تمہیں دھکا نہ دے گا - آخر انہوں نے مجھ سے اور دیگر ساتھیوں سے قسم لی کہ کوئی مجھے دھکا نہ دے گا اور نہ کوئی میرے ساتھی مذاق کرے گا -

Vocabulary

1. to bring round. 2. became rigid. 3. out of fun. 4. swear.

EXERCISE 40

میں اپنے امتحانات سے فارغ ہوا تو گھر والوں نے مجھ سے کہا کہ میں لاہور جا کر باجی صاحبہ کو لے آؤں تاکہ وہ کچھ دن یہاں قیام کریں ۔ میں نے کہا کہ میں ان کو اطلاع دیئے بغیر کل ہی روانہ ہو جاؤں گا میری اچانک آمد پر باجی بہت خوش ہونگی ۔ چنانچہ اگلے روز آٹھ نو بجے کے درمیان میں گھر سے نکلا ۔ ریل بازار میں مجھے ایک رکشہ مل گیا اس سے 75 پیسے طے کرکے میں لاری کے اڈے روانہ ہوا ۔ وہاں پہنچ کر رکشے والے کو پیسے دینے کے لئے میں نے جیب میں ہاتھ ڈالا تو اوسان[1] خطا ہو گئے میری جیب میں صرف ایک روپے کی ریز گاری[2] تھی میں نے رکشے والے کو پیسے دے کر رخصت کیا اور خود تمام جیبیں دوبارہ دیکھنے لگا ۔ اچانک مجھے یاد آیا کہ میں نے کپڑے تبدیل کرنے کے بعد ان کپڑوں سے ساٹھ ستر روپے دوبارہ نکالے ہی نہیں ۔ اپنی اس بھول[3] پر سٹ پٹا[4] کر رہ گیا ۔ میری سمجھ میں یہ بات نہ آئی کہ میں اتنی اہم[5] بات کو کیونکہ بھول گیا جبکہ پہلے کبھی میرے ساتھ ایسا اتفاق نہیں ہوا تھا اب میرے اوسان تو بجا ہوگئے لیکن اس الجھن میں گرفتار ہو گیا کہ اب دوبارہ گھر جانے کے سوا اور کوئی چارہ نہیں ۔ اب میرے پاس صرف بیس پیسے تھے ۔ چنانچہ ایک سواریوں[6] والے تانگے میں بیٹھ کر گھر روانہ ہو گیا تمام راستے سوچتا رہا کہ گھر والے میرے اس عمل پر مجھے لاپرواہ[7] اور نجانے کن کن ناموں سے نوازیں گے ۔ مجھے اپنے اوپر انتہائی غصہ آ رہا تھا کہ چلتے وقت ایسی حماقت سرزد ہوئی ۔

Vocabulary

1. On the horns of dilemma. 2. change worth Rupee one. 3. forgetfulness. 4. extremely sorry. 5.

important. 6. hired a tonga with some other passenger 7. careless. 8. committed a blunder.

EXERCISE 41

تھوڑے دن ہوئے ہندوستان کا ایک شاعر اپنے دوست سے جو کسی اخبار کا **مدیر**[1] تھا ، **ملنے کے لئے**[2] کراچی گیا - **کراچی میں ان دنوں چوری کی وارداتیں زوروں پر تھیں**[3] - رات کے کھانے سے فارغ ہو کر دونوں ایک ہی کمرے میں سوئے - کمرے کی روشنی بند تھی - رات کو تقریباً دو بجے شاعر نے مدیر کو جگایا اور کہا اٹھیئے اٹھیئے ، **ذرا بتی جلائیے** ! مدیر **ہڑ بڑا کر اُٹھ بیٹھا**[5] اسے خیال ہوا کہ شاید کمرے میں **چور** گھس آیا ہے - وہ جلدی سے سوئچ کی طرف بڑھا - لیکن **گھبراہٹ**[6] میں شاعر کی چارپائی سے **ٹھوکر کھا کر گر پڑا**[7] - فوراً اٹھا اور بتی روشن کرکے **کمرے کا جائزہ لینے لگا**[8] - قبل اس کے کہ وہ شاعر سے کچھ پوچھتا ، شاعر مسکراتے ہوئے کہنے لگا : ایک شعر موزوں ہوگیا ، سنو گے تو پھڑک جاؤ گے -

Vocabulary

1. Editor. 2. Paid a visit. 3. Thefts in Karachi were frequent. 4. Light the lamp. 5. Got up in a confusion. 6. Nervous. 7. Struck against the cot of. 8. Made a survey of the room. 9. I have composed a verse which is likely to give you much pleasure.

EXERCISE 42

لاہور کے مجسٹریٹ درجہ اول نے کچھ دن پہلے ایک عجیب و غریب **مقدمے کا فیصلہ**[1] کیا ہے - اس مقدمے میں ایک شخص ارشاد پر یہ **الزام**[2] تھا کہ اس نے اپنے ایک دوست کو قتل کر دیا ہے - **فاضل مجسٹریٹ نے اس شخص کو بری کر دیا ہے**[3] کیونکہ یہ بات ثابت ہو گئی تھی کہ غلطی خود اِس شخص کی تھی جو قتل ہوا ہے یہ واقعہ یوں بیان کیا گیا ہے کہ دونوں دوست **بھوتوں**[4] کی باتیں

کر رہے تھے - ارشاد **بھوتوں کا قائل نہ تھا**[5] - اس پر اس کے دوست مختار نے کہا اگر تم ایسے ہی بہادر ہو تو **قبرستان**[6] میں ایک کیل گاڑ آؤ - ارشاد نے یہ بات منظور کر لی اور کیل گاڑنے چلا گیا - **بری قسمت والے**[7] مختار نے کیا کیا، چپکے سے قبرستان میں پہنچ گیا اور بھوت کا روپ دھار کر ارشاد کو **ڈرانا چاہا**[8] - اس پر ارشاد نے چاقو نکال کر اس کے پیٹ میں **بھونک دیا**[9] اور وہ اس سے ہلاک ہو گیا -

Vocabulary

1. Decided ; announced judgement. 2. Accused of. 3. The learned Judge has acquitted him. 4. Ghost 5. Did not believe in the existence of ghosts. 6. Graveyard. 7. Unfortunate. 8. Tried to scare him in the guise of a ghost. 9. Thrust a knife in his stomach.

EXERCISE 43

قارئین[1] - پہلے آپ یہ بات سن لیں کہ یہ کسی معمولی آدمی کے کارنامے نہیں - یہ نپولین کی گھڑ سوار فوج[2] کے بہادر شخص بریگیڈئیر جیرارڈ کی بے مثال دلیری کے واقعات ہیں - بریگیڈئیر جیرارڈ بہت دلچسپ شخصیت[3] کا سپاہی تھا اس نے ایسے غیر معمولی کارنامے انجام دیئے - جنہیں سن کر اور پڑھ کر حوصلے[4] جوان ہوتے ہیں خطروں سے کھیلنا اسکا مشغلہ تھا - وہ ہمیشہ اپنی جان ہتھیلی[5] پر لئے پھرتا تھا مگر اپنے بارے میں خود اس کا خیال تھا کہ وہ ایک بیوقوف اور ضبطی[6] آدمی ہے اسکے پاس سب کچھ ہے عقل نہیں حالانکہ اس نے جو شاندار مہمیں[7] سر کیں - ان میں شجاعت اور عقل دونوں کا اس نے حیرت انگیز مظاہرہ کیا آرتھر کانن ڈائل نے ان واقعات کو لکھا ہے - کانن ڈائل کو تو آپ جانتے ہی ہونگے وہی دنیا کے خوش قسمت مصنف ساری دنیا جن کی تخلیقات[9] ذوق شوق سے پڑھتی ہے شر لاک ہومز کے ابدی کردار[10] کے خالق[11] ہیں جیرارڈ

جیسے جیالے[12] شخص کے کارنامے اور کانن ڈائل جیسے تحریر کے بادشاہ کا قلم - کو کیسی کیسی دلچسپ اور خوبصورت تحریریں پڑھنے کو نہ نصیب ہونگی ذیل میں جو کہانی پیش کی جا رہی ہے - وہ بریگیڈئیر جیرارڈ کے مختلف انوکھے[13] واقعات میں سے صرف ایک واقعہ ہے -

Vocabulary

1. Readers. 2. Cavalry. 3. Interesting personality. 4. Inspired. 5. Dare devil. 6. Crazy. 7. Adventures. 8. Exhibited great courage and wisdom. 9. **Works**. 10. Immortal character. 11. Creator. 12. Brave. 13. Novel incidents.

EXERCISE 44

جھڑپ بے حد طویل[1] اور شدید ثابت ہوئی تھی - ماحول سے اداسی اور خونخواری ٹپک رہی تھی ہنگامہ تھم چکا تھا - اور اب زخمیوں اور مرنے والوں کو ہٹانے کا کام کیا جا رہا تھا۔ جنگل میں ہر طرف دور دور تک مردہ گھوڑوں اور انسانوں کی خون میں ڈوبی ہوئی لاشیں دکھائی دے رہی تھیں - کچھ لوگ اسٹریچر لئے ادھر آدھر پھر رہے تھے تا کہ جن زخمیوں میں زندگی کی ذرا بھی رمق باقی ہو انہیں اٹھا کر فوری طبی امداد[2] کے لئے لے جایا جا سکے کچھ دیر پہلے تک اعلی حکام[3] اس بحث میں الجھے ہوئے تھے کہ زخمیوں کو مدد دی جائے یا نہیں ؟ بیشتر زخمی اس بحث کے دوران میں جان بحق ہو چکے تھے جنگ کے دوران میں فوج اپنے زخمی سپاہیوں کی مدد میں وقت صرف کرنے کے بجائے صرف جنگ جیتنے کی طرف توجہ مبذول رکھتی ہے کیونکہ زخمیوں کی خاطر خواہ مدد کرنے کے لئے جنگ جیتنا ایک ضروری امر ہے -

Vocabulary

1. Encounter took an ugly turn. 2. Medical aid. 3. Officers debated the question.

EXERCISE 45

ایران میں آذر نامی ایک بڑے جاہ و جلال کا بادشاہ گزرا ہے۔ اسکی بہادری عالی دماغی اور نیکدلی کا دور دور شہرہ تھا۔ بادشاہ نے اپنے حسن انتظام[1] سے اپنی مملکت کو ایک مثالی ریاست[2] بنا دیا تھا۔ رعایا نہ صرف خوشحال[3] بلکہ آسودہ حال تھی اسکی فوجی قوت کا یہ عالم تھا کہ دشمن اسے ناقابل تسخیر تصور[4] کرتے تھے۔ شاہی دبدبے اور فوجی استحکام[5] کی وجہ سے بیرونی حملہ آوروں[6] کو ایران کی طرف آنکھ اٹھا کر دیکھنے کی ہمت نہ پڑتی تھی۔ لیکن جس بادشاہ کی ذات سے مملکت میں امن و اماں اور خوشحالی کا دور دورہ تھا اسکے خلاف غم و اندوہ کی ایک ایسی آندھی چلی کہ اس میں بادشاہ کا سارا سکھ چین اڑ گیا۔ پورا ایران سوگ میں ڈوب گیا اور ہر گھر سے گریہ و بکا بلند ہوا۔ بادشاہ کی محبوب[7] بیوی اور عوام کی ہر دلعزیز ملکہ چند روز بیمار رہ کر اس دنیا سے رخصت ہو چکی تھی اسکے سوگ[8] میں پھریرے[9] سرنگوں ہو گئے کاروبار بند کر دیئے گئے بازار اور تفریح گاہیں اجڑ گئیں۔ ایران کی فضا ملکہ کے غم میں اسی طرح مہینوں اداس اور سوگوار رہی۔

Vocabulary

1. Good administration. 2. Ideal state. 3. Prosperous. 4. Invincible. 5. Stability. 6. Invaders. 7. Beloved wife. 8. Mourning. 9. The flags were lowered.

EXERCISE 46

امریکہ کا نجات دہندہ[1] جارج واشنگٹن کسی سڑک پر سے گزر رہا تھا اس نے دیکھا کچھ مزدور ایک بہت بڑے پتھر کو اٹھانے

کی کوشش کر رہے ہیں اور وہ ان سے اٹھ نہیں رہا - ان کے قریب ہی مزدوروں کا نگران2 کھڑا تھا مگر ان کی مدد نہیں کر رہا تھا - واشنگٹن نگران کے قریب پہنچا اور اس سے نرمی3 سے کہا "تم کھڑے تماشہ تو دیکھتے ہو لیکن ان کی مدد نہیں کرتے-" نگران واشنگٹن کو پہچان نہ سکا دعونت4 سے جواب دیا "جناب میں ان کا نگران ہوں مزدور نہیں-انکے کام میں شرکت5 میری حیثیت اور مرتبے کے خلاف ہے" واشنگٹن گھوڑے سے نیچے اترا اور کمر اور شانے کے گردلپٹی ہوئی چادر اتار کر ایک طرف رکھ دی مزدوروں کی مدد کو آگے بڑھا اور ان کے ساتھ شامل ہو کر پتھر اٹھوا دیا پھر چادر کاندھے پر ڈالی اور مزدوروں کو اپنے گھر کا پتہ بتاتے ہوئے ہدایت کی "دوستو ! میرا پتہ یاد کر لو جب کبھی تمہیں کوئی مشکل در پیش ہو میرے پاس آؤ میں تمہاری مدد کرونگا" نگران کو جب واشنگٹن کی حیثیت کا علم ہوا تو فرط شرم7 سے گردن نہ اٹھ سکی-

Vocabulary

1. Saviour. 2. Superviser. 3. Politely. 4. Stiffly; curtly. 5. Share. 6. Status. Ashamed of himself.

EXERCISE 47

(الف) مولانا عطاء اللہ بخاری ایک مرتبہ مولانا ظفر علی خاں مرحوم و مغفور کی صدارت1 میں تقریر کر رہے تھے - اخبار زمیندار کی ضبطی پر چندہ کی فراہمی کا ذکر آ گیا ایک شخص نے دور سے کہا "چندہ2 کھا جاتے ہیں" فوراً فرمایا "بھائی چندہ ہی کھاتے ہیں سود تو نہیں کھاتے" پھر فرمایا "ان تنظیموں3 کو چندہ دو یہ لوگ قربانی کے بکرے ہیں کھائیں گے تو جیل جائیں گے - قربانی کے بکروں کو بھوکا مارنا چاہتے ہو؟"

(ب) ایک دفعہ ایک آدمی کے نوکر نے ہندوستان کا ریڈیو

اسٹیشن لگا رکھا[1] تھا مالک نے اس سے پوچھا 'تم ہندوستان کا سٹیشن کیوں لگاتے ہو'' نوکر نے جواب دیا ''جناب میں ہندوستان کا سٹیشن اس لئے لگاتا ہوں کہ ان کی بجلی زیادہ خرچ ہو[2]''

Vocabulary

A. 1. Was in the chair. 2. Subscription ; donation. 3. Organisations. Sacrifice.

B. 1. Switched on. 2. Consume.

EXERCISE 48

جاحظ ایک مشہور عربی ادیب[1] تھا[2] اسکا اپنا بیان ہے کہ وہ اپنے زمانہ کا سب سے بد صورت[2] شخص تھا- ایک روز راہ میں ایک بڑھیا نے اسے روک لیا اور کہا کہ اے مرد خدا ایک ذرا سا کام ہے اگر کر دو تو زندگی بھر ممنون رہوں گی کیونکہ یہ کام تم ہی کر سکتے ہو - جاحظ نے کہا بڑی بی بسرو چشم[3] بتاؤ تمہیں کیا کام ہے ؟ بڑھیا نے کہا بس میرے ساتھ بازار تک چلو ایک دکاندار سے کام ہے- جاحظ کہتا ہے کہ میں اسکے ہمراہ ہو لیا - وہ بازارمیں ایک مصور کی دکان پر جا کر رک گئی......اور پھر دکاندار کے کان میں کچھ بات کہی اور مجھے دکان میں بٹھا کر چلی گئی میں سمجھا ابھی آتی ہو گی- مگر مجھے وہاں بیٹھے خاصی دیر ہو گئی تو میں نے دکاندار سے پوچھا کہ بڑھیا کہاں گئی اور آسے تم سے کیا کام تھا دکاندار نے کہا صاحب ! میں مصور[4] ہوں - یہ بڑھیا ایک روز میری دکان پر آئی اور فرمائش کی کہ مجھے ابلیس کی تصویر[5] بنا دو - میں نے کہا بڑی بی تم سٹھیا گئی ہو - جب تک میں ابلیس کو دیکھ نہ لوں اسکی تصویر کیونکر بنا سکتا ہوں - آج وہ تمہیں لے کر آئی اور کہا کہ بس اسکے مطابق تصویر بنا دو -

Vocabulary

1. Writer 2. Ugly. 3. Willingly. 4. Painter. 5. Satan. 6. Out of your mind.

EXERCISE 49

(الف) ایک بہت ہی شاندار کلب کے باہر ہر روز سہ پہر کو ایک خوبصورت بڑی سی کار کھڑی رہتی ہے - عین چار بجنے پر ایک آدمی پھٹے پرانے[1] کپڑوں میں ملبوس وہاں سے گزرتا ہے اور کار کے شوفر[2] سے کہتا ہے ''دیکھو ڈرائیور! میں آج شام کار میں نہیں چلوں گا پیدل گھر جانے میں زیادہ لطف رہے گا'' ''بہت بہتر جناب'' شوفر ادب[3] سے جواب دیتا ہے - ایک سہ پہر ایک اخباری رپوٹر نے شوفر سے پوچھا ''کیا یہ کار کا مالک ہے؟'' ''مالک!'' میں تو یہ بھی نہیں جانتا کہ یہ کون ہے لیکن ہر روز یہی بات کہتا ہے میں سوچتا ہوں اگر اتنی سی بات سے یہ خوش ہو جاتا ہے تو میرا کیا جاتا ہے شوفر نے جواب دیا -

(ب) سکول میں استاد نے بچوں کو 'غربت'[1] پر مضمون لکھ کر لانے کے لئے کہا - اگلے روز لکھ پتی[2] کا لڑکا جو مضمون لکھ کر لایا اس کا آغاز یوں ہوتا تھا -

''ایک دفعہ کا ذکر ہے کسی جگہ ایک غریب خاندان آباد تھا باپ کوئی کام نہ کرتا تھا ماں کو بھی کہیں ملازمت نہ ملتی تھی یہاں تک کہ اس خاندان کے ڈرائیور - نوکر اور نوکرانیاں سبھی غریب تھے ''

Vocabulary

A. 1. In rags. 2. Chauffeur. 3. Humbly.

B. 1. Poverty. 2. Millionaire.

EXERCISE 50

ایک گہری **تاریک رات**[1] کا ذکر ہے۔ رات آدھی بیت چکی تھی اور ایک آلو شاہ بلوط کی شاخ **پر**[2] بیٹھا تھا۔ دو ننھے ننھے جنگلی چوہوں نے سوچا چپکے سے نکل بھاگیں لیکن الو نے انہیں دیکھ لیا اور وہیں سے آواز لگائی "اے، کون ہے؟"۔ چوہے حیرانی اور خوف کے مارے کانپ اٹھے انہیں یقین نہ آیا کہ اتنی گہری تاریکی میں کوئی دیکھ بھی سکتا ہے۔ آلو ان پر نظر ڈال کر بولا "تم دونوں ہو؟" چوہے بھاگ کھڑے ہوئے اور جا کر جنگل کے جانوروں کو اکٹھا کر کے کہنے لگے "آلو تمام جانوروں میں سب سے **عظیم**[3] اور عقلمند جانور ہے کمال یہ ہے وہ اندھیرے میں دیکھ سکتا ہے بلکہ ہمیں یقین ہے اسے ہر سوال کا جواب بھی معلوم ہے" اس پر پرندوں کے سیکریٹری نے کہا چلو اس بات کی تصدیق کر لیتے ہیں۔

Vocabulary

1. Dark night. 2. Perched. 3. Great.

EXERCISE 51

(الف) مسعود میرا خالہ زاد بھائی ہے، ہوگا کوئی چھ سات سال کا ایک دفعہ گھر سے کچھ فاصلے پر بچوں کے ساتھ ایک **تتلی**[1] پکڑنے کی کوشش کر رہا تھا تتلی کسی جگہ بیٹھتی ہی نہیں تھی اگر کبھی بیٹھتی بھی تو فوراً اڑ جاتی۔ جب کافی دیر گزر گئی اور تتلی ہاتھ نہ آ سکی تو دوسرے بچوں سے کہنے لگا "آؤ یار گھر چلتے ہیں" بچوں نے کہا نہیں تتلی پکڑ کر جائیں گے اس پر مسعود **دھیمی**[2] آواز سے بولا "جا کہاں رہا ہوں میں تو گھر جانے کے لئے اسلئے کہہ رہا ہوں کہ تتلی سنے گی تو سمجھے گی کہ ہم گھر چلے گئے ہیں اور پھر کسی جگہ بیٹھ جائے گی تو ہم اسے پکڑ لیں گے۔

(ب) جارج برنارڈ شا ہمیشہ اپنی **پسند**[1] کی چیزیں خریدتا تھا اور

بیوی سے کہا کرتا "تمہاری پسند کبھی **معیاری**[2] نہیں ہوتی" ایک دن بیوی نے **جل کر**[3] کر کہا "آپ نے تو یہ سمجھ رکھا ہے جیسے آجتک میں نے ایکبار بھی اچھی چیز پسند نہیں کی" برنارڈ شا نے جواب دیا "نہیں ایکبار کا تو میں بھی **قائل**[4] ہوں - شادی کے وقت تمہاری پسند یقیناً میری پسند سے بہتر تھی"

Vocabulary

A. 1. Butterfly. 2. Low tone.

B. 1. Of his own choise. 2. Good standard. 3. Enraged. 4 Convinced.

EXERCISE 52

(الف) برطانیہ کے **شعلہ**[1] بیان وزیراعظم مسٹر لائیڈ جارج کا باپ **موچی**[2] تھا - اسکا باپ جوتے بنا کر ایک ریڑھے پر **ڈالتا**[3] اسکے آگے ایک گدھا جتا ہوتا - لائیڈ جارج گدھے کو ہانکتا ہوا بازار لے جاتا اور جوتے تاجروں کو دے آتا - اسکی ابتدائی زندگی کا یہی **مشغلہ**[4] تھا سیاست میں داخل ہوا تو اپنے ووٹروں کے سامنے تقریریں کرنے لگا - وہ وزیر اعظم ہو چکا تھا انتخاب سر پر تھے - اپنے حلقہ انتخاب میں اپنے ہی گاؤں کے میونسپل حال میں تقریر کر رہا تھا تقریر **معراج کمال**[5] کو پہنچی ہوئی تھی کہ اچانک سامنے کی گیلری سے ایک شخص نے پکار کر کہا "مسٹر لائیڈ جارج وہ تمہارا گدھا اور ریڑھا کیا ہوا" لائیڈ جارج نے تقریر کی باگ روکی اور جواب دیا "ریڑھا ٹوٹ پھوٹ گیا اور گدھا سامنے گیلری میں **هینگ**[6] رہا ہے"

(ب) ایک صاحب رات کے گیارہ بج کر پچیس منٹ پر ایک پٹرول پمپ پر جا کر پٹرول ڈلوانے لگے - لڑکے نے کہا "آپ آخری آدمی ہیں جسے ہم اس **قیمت**[1] پر پٹرول دے رہے ہیں وہ شخص بہت خوش ہوا اور چار گیلن پٹرول حاصل کر کے لڑکے کو پیسے اور ٹپ[3]

دیکر جانے لگا - لڑکے نے کہا ''آج کمپنی نے **اعلان**[3] کیا ہے کہ بارہ بجے کے بعد پٹرول کی قیمت ایک روپیہ فی گیلن کم ہو رہی ہے -

Vocabulary

A. 1. Wonderful speaker. 2. Cobbler. 3. Cart. 4. Business. 5. Climax. 6. Bray.

B. 1. At this rate. 2. Tip. 3. Has declared.

EXERCISE 53

بل فائٹنگ ہسپانوی تہذیب **ثقافت**[1] کا ایک ایسا جز ہے جسکے بغیر ہسپانیہ کا وسیع کینوس بے رنگ ہو کر رہ جاتا ہے غیر ملکی اسے **بربریت**[2] سے بھر پور **وحشیانہ اور ظالمانہ**[3] قرار دیتے ہیں بھلا جس کھیل میں ہر بار چھ بھینسے ہلاک ہوں متعدد گھوڑے زخمی ہو جائیں اور کبھی کبھار انسان بھی مارا جائے اسے کھیل کیسے کہا جا سکتا ہے - ادھر ہسپانوی بل فائٹنگ کو موسیقی ، رقص اور مصوری کی مانند **فنون لطیفہ**[4] کی ایک شاخ قرار دیتے ہیں - بر بریت کے الزام کے جواب میں وہ امریکی فٹ بال اور باکسنگ کی مثال پیش کرتے ہیں ان ہردو کھیلوں میں مرنے والوں کی تعداد بل فائٹنگ میں ہلاک ہونے والوں سے کہیں زیادہ ہے پھر بل فائٹنگ ظالمانہ کھیل کیسے ہو گیا اور اگر ہو بھی تو ہسپانیوں کے نزدیک اتنی ڈھیر ساری خوبصورتی کے لئے تھوڑا سا ظلم بھی جائز ہے اور جہاں تک **ناقدین**[5] کا تعلق ہے وہ جائیں بھاڑ میں -

Vocabulary

1. Part of culture and civilization. 2. Aggression. 3. Cruel. 4. Fine art. 5. Critics.

EXERCISE 54

(الف) **زندہ رہنے کے لئے سونا ضروری ہے**[1] - ہر شخص نے سونے

کے لئے ایک خاص وقت مقرر کر رکھا ہے - ایک مشہور **ماہر نفسیات**[2] کے تجربے کے مطابق ہر دس میں سے نو افراد تقریباً پانچ گھنٹے سے نو گھنٹے روزانہ تک سوتے ہیں اور لوگوں کی **اکثریت**[3] ساڑھے سات گھنٹے سے آٹھ گھنٹے روزانہ تک سوتی ہے - زیادہ سونا بھی صحت کے لئے اتنا ہی نقصان دہ ہے جتنا کم سونا - نارمل حالات میں دس گھنٹے سے زیادہ سونا انسان کو چڑچڑا ، سست اور کاہل بنا دیتا ہے نیند کے لئے سب سے مناسب وقت وہ ہے جو آپ ہر شب سوتے ہیں اگر آپ ذیل میں دیے ہوئے چار اصولوں پر عمل پیرا ہوں تو سو کر اٹھنے کے بعد آپ بالکل **تازہ دم**[4] **ہشاش اور چست**[5] ہونگے -

(ب) ایک **امیدوار**[1] انٹرویو کے لئے پیش ہوا تو افسر نے پوچھا "اچھا تم ملازمت کی تلاش میں ہو - جھوٹ بولنا تو آتا ہو گا ؟" "جی نہیں" امیدوار نے **لجاجت**[2] سے کہا "مگر بہت جلد **سیکھ لوں گا**[3] "-

Vocabulary

A. 1. Sleep is necessary for life. 2. Psychologist. 3. Majority. 4. Fresh. 5. Smart.

B. 1. Candidate. 2. Humbly. 3. Learn.

CHAPTER 14

STORY WRITING

Story writing is a great and useful art. It is a form of composition that is at once interesting and useful.

There is hardly any difference between story writing and story telling. We should write a story jus t as if we were to tell it orally.

Usually, the students are asked to write a story out of a brief outline or to illustrate some moral saying.

Making a Story out of brief outlines

1. Outline. A lawyer advised client موکل to pretend —the client said baa in the court—was saved from paying debt—he also cheated the lawyer.

The Clever Lawyer

The Story. There was once a wicked lawyer who told a man not to pay the debt, but to pretend that he was mad, and therefore did not know what he was doing. Said he, "When you come before the Judge, look, foolish, and when any question is put to you, reply 'Baa' ! as though you were a goat." That man agreed to do so, and when called before the judge for not paying his debt, he put on a look of great stupidity, and when questioned only replied by bleating 'Baa'! like a goat. "The man is mad," said the judge," and the plantiff was wrong to lend money to a madman, and must loose his case."

Shortly afterwards the clever lawyer came to the house of his client and said, "Please pay my bill. I saved you ten thousand rupees by my cleverness and you must pay me one thousand as my share." But the man put on a look of great stupidity and only replied by bleating

,Baa'! like a goat. As he was soon after put in a lunatic asylum neither of these clever men gained much.

2. **Outline.** A boy grazed cattle——wanted to cheat people——cried wolf——people came——annoyed—— second time wolf did come——he cried——nobody came wolf seized the boy and bit him.

A FOOLISH BOY

The Story. A boy who minded a flock of goats, once thought that it would be a fine joke to make fools of some woodmen who were working far away. These men were busy felling the trees and lopping the branches for firewood, while the boy lay idly under a shady bush planning mischief. Suddenly he leapt up and, wildly waving his arms, shouted "Wolf ! Wolf !" at the top of his voice. The woodmen, hearing his cries and, thinking that a wolf was killing the goats, came running from the forest with their sharp axes to protect the flock. "Where is the monster ?" they shouted as they arrived, but the boy laughed in their faces, and said, "In the jungle somewhere I suppose ; I did not say he was here. What have you come for "? The angry men returned to their work, promising the boy a sound thrashing if he played them such a trick again.

Shortly afterwards, as the boy sat watching his flock he saw a great wolf spring into the midst of the goats, and commence killing them right and left. Leaping to his feet he shouted, "Wolf ! Wolf" to the woodmen who were working nearby ; but they only said, "There is that fool of a boy at his tricks again ; we must certainly punish him." After worrying the goats, the wolf seized the boy and bit severely.

3. **Outline.** A father wanted to teach lesson——— bought very fine mangoes——put a rotten mango among them——next morning, all the mangoes were spoiled.

BAD COMPANIONS

The Story : A father was very much troubled to see that

his son was in the habit of his time in the company of bad boys and evil ways. He therefore tried the following plan to impress upon his mind the facts that "Evil communications corrupt good manners" and "You cannot touch pitch and not be defiled."

He purchased one morning a dozen very fine ripe mangoes of the most tempting appearance, and, showing them to his son, said, "These shall be yours tomorrow evening," and then put them away in a cupboard after placing a rotten one in their midst. When his son came for the fruit next evening, his father said "Take them from the cupboard and enjoy as many of them as you can". The boy could enjoy none of them, for all were as rotten as the bad one which had touched and spoiled them. In the same way my son," said the father, "You will soon be spoiled and ruined by bad companions." The boy was so impressed by the quick rotting of the good fruit that touched the bad, that he ceased to go with low and evil companions.

4. **Outline**. A iackal goes into a town——falls into a dyer's pit———finds himself turned deep blue——— declares himself 'King of forest'——treats Jackals badly once the Jackals howl——he too howls——discovered and killed.

THE DYED JACKAL

The Story. One night a Jackal went into a town in search of food. By chance he fell into a pitch of indigo and could not get out. At day break the dyer came and took the Jackal out. He gave him such a severe beating that his body ached all over. The Jackal ran away to the forest. He found himself dyed blue. He thought of a plan to save himself, because he was afraid lest the other jackal should kill him. He called his friends and relatives and announced himself to be their king.

The animals were afraid of him. They took him to be their ruler. For a time all was well. The king Jackal, howeverr was proud of his appearance. He began to

treat the other Jackals cruelly. They wanted to get rid of him. They held a meeting. A wise, old Jackal said, "Who can this fellow be" ? He seems to be one of us. I don't think he is of royal blood". So they resolved to find out the truth. When they next saw him, they howled out. The king, hearing them howl, could not help doing the same. He was thus found out and killed.

5. **Outline**. A double-storeyed house on fire——a child on the upper storey——it's mother weeping bitterly ——a pet monkey on a big tree——the child is rescued ——the mother caresses the child as well as the monkey.

A MONKEY SAVES A CHILD

The Story. A double-storeyed house caught fire. All the inmates ran out for their lives and in the bustle the lady of the house forgot to take her little boy who was quietly sleeping on the upper storey. The fire had suddenly broken out in the lower story. So none thought of child on the top floor. By the time the mother discovered her mistake, it was impossible to rescue the child because the storm that was blowing spread the fire with an amazing rapidity and the staircase was gutted with blazing splinters of wood and filled with choking smoke. The poor mother began to shriek wildly, tearing her hair and gnashing her teeth. Unfortunately none could be of any help to her.

The lady had a pet monkey who was very intelligent and was ever faithful to her. He saw her in agony looking towards the upper storey and pointing to the particular room the child was in. He at once found out what was wrong. He immediately climbed up a big tree, adjacent to the house, some branches of which had reached the courtyard of the upper storey. With the aid of these overhanging branches the monkey went upstairs and picked up the child, and he very cautiously got down the branches with the child. The mother rushed at him and snatching the baby smothered it with kisses. Then she caressed her monkey as her own child. The monkey

gave out a peculiar whimpering cry, as if he felt proud of having done a service to his mistress.

6. THE DOG AND HIS SHADOW

Outline. A dog stole a piece of meat——saw his shadow in a stream——mistook it for another dog——lost his own piece.

The Story. Once upon a time a street dog stole a piece of meat from a shop nearby, and holding it in his mouth, ran down the street, till he came to a narrow bridge, hanging over a stream. He had to cross it and in his attempt to do so, he chanced to look down, when he saw his own shadow reflected in the clear current below. He mistook the shadow for another live dog with a piece of meat and said to himself :

"Ha ! that dog has a piece of meat twice as big as mine, and I must have that too."

Thus resolved he tried to snatch off the piece of meat from the supposed dog in the water. At once dropped down the piece of meat he had between his teeth, and it was carried away by the swift current of the stream far out of his reach. Having lost his meat, the dog was at his wit's end. Then he went away muttering ;

"Such is the fate of those that run after visionary things."

Moral : A bird in the hand is worth two in the bush.

7. THE DOG IN THE STALL

Outline. A dog made his bed on the trough of an ox in the stall——ox tried in vain to get at the hay——dog could not eat the hay——yet he would not let the ox come near.

The Story. A stray dog, bent on mischief, made his bed on some fresh sweet hay, put in a trough in a stall for an ox. The ox came in time for his food, and seeing

the dog there asked him to be off. But the ill-natured cur growled and snapped at him and would not let him touch the hay. At this the ox said in wrath, "Plague seize thee, thou mean cur ; these are not meant for thee ; thou freedest not on hay, yet to spite others thou wilt not let those eat it who can." To this the low-bred dog replied, "Since I cannot eat it myself none else shall have it."

Then the owner of the farm came out with a whip and laid it on the back of the dog in the manager. The vile cur ran away yelping, having learnt the lesson.

"If I cannot use a thing myself, I should let some one else have it."

8. THE HARE AND THE TORTOISE

Outline. A proud hare ridiculed a slow tortoise—— tortoise challenged the hare in race———cocksure of success, the hare lay down to sleep——tortoise won the race.

The Story. Once upon a time a hare who was very proud of his fleet foot twitted a Tortoise with his short legs and slow pace. At this the latter retorted, "Though I am slow, race with me and I am sure to beat you." The hare laughed heartily at the suggestion, for he knew full well that the tortoise was sure to be beaten.

But the tortoise would not tell the hare off like that and challenged him to fix a day for a race.

The hare agreed and everything was settled. Next day, the race began off, they started. The hare, beginning in right grand style, outdistanced his rival in a moment.

The hare then stopped half way to glance back at the slow tortoise and burst into laughter, "Ha ! ha ! if you don't ply your tiny legs a bit faster, I'll be twice at the goal, before you reach the middle of the field even for once." The tortoise without a word jogged on. The hare thought within himself, "What is the good of

running so fast in the glare of the sun? The tortoise is far behind me. I may very well take a short nap in that snug place." So saying, the hare lay down and soon fall fast asleep.

But the tortoise went on and on, never stopping to look behind and at last passed the proud hare. When he was about to reach the goal, the hare sprang up and seeing the tortoise far ahead of him, ran with all his might. But to his shame and sorrow, he found that the slow and steady tortoise had won the race.

Moral : "Slow and Steady wins the race."

9. THE SNAKE AND THE VILLAGER

Outline. A snake lay half-dead with cold——villager out of pity brought him back to life——the vile snake darted at the villager's children——snake was put to death.

The Story. One cold wintry day a villager was going to his fields, when he chanced upon a snake by the road side, lying half-dead with cold. Moved to pity, he took him home, placed him by the fireside, gave him warm milk and thus restored him to life.

When the snake got back to life, he played with the man's children. But he could not overcome his inborn wickedness, and one day he was having his usual sport with the children, he bit one of them. At this, the man got angry and said :

"Thou knave, thou wert about to die. when I saved your life. Even so dost thou behave with my children now! Thou wilt have thy deserts."

So saying, he laid his heavy axe on the head of the snake and he instantly died.

Moral: "What is bred in the bone cannot go out of the flesh."

10. THE FOX AND THE GRAPES

Outline. A fox comes to a vineyard——tempted by ripe grapes hanging——tries to get at them but fails——goes back saying that grapes are sour.

The Story. One day a hungry fox came to a vineyard. He was very much tempted by the fine ripe bunches of grapes. He thought of having a good dinner of tasty Juicy grapes. So he Jumped and Jumped to reach the grapes but as they hung from vines very high up, the poor fox merely wasted his efforts. At last he found that it was useless from him to try any more. So he went away and enclosed himself by saying that the grapes were sour and that he did not want them.

Chapter 15

PRECIS WRITING

What is a Precis ?

A precis is the gist or main theme of a passage expressed in as few words as possible. It should be clear and complete. However difficult a passage may be, students should not paraphrase it when trying to write its precis because precis writing differs from paraphrasing. A paraphrase must reproduce not only the substance of a passage, but also all its details. It will, therefore, necessarily be longer than the original. But a precis must always be shorter than the original. It must avoid unnecessary details. No strict rules can be laid down for the length of a Precis.

Essentials of a Good Precis

1. A good Precis should give the leading thoughts and the general impression of the passage summarised.

2. It should contain all the important ideas in the given passage.

3. A good Precis should be clear and precise.

4. A good Precis should be a continuous piece of prose.

Hints on Precis Writing

1. Read the passage carefully two or three times until you are sure that you understand the meaning clearly.

2. Underline the leading ideas in the passage in accordance with the sequence of thought.

3. Choose a suitable heading.

4. Delete all unimportant matter such as acknowledgements, minor details, similies, illustration and examples.

5. Keep to the limits required.

6. Use the past tense and the indirect speech if the passage is written in the present tense. But this rule will not apply if the passage deals with ideas or facts which are true for all times.

7. Make a rough draft ; revise your summary.

8. Make sure that your summary is well proportioned.

9. Write clearly, spell accurately, punctuate carefully.

10. Make a final draft of your summary.

Some Dont's

1. There should never be any additions to what is in the original in your summary, and no comments of your own.

2. Do not borrow phrases and sentences from the original.

3. Do not emphasize the less important points.

4. Do not make your summary a series of disjointed sentences.

5. Do not write bad English.

SOLVED EXERCISES

Exercise 1

Not only does a library containing infinite riches in a little room, but we may sit at home and yet be in all quarters of the earth. We all may travel around the world with Captain Cook and Darwin, with Kingsley or Ruskin, who show us much more perhaps than we should see for ourselves. The world itself has no limits for us ; time has no more bounds than space, history stretches out behind us and geology will carry us back for mil-

lions of years before the creation of man, even to the origin of the material universe itself.

Precis : A library contains the works of the master-minds of the world. We can travel in time and space, in their company, without leaving our home. Books widen our knowledge. Through them we may go back to the past, even to the time when the universe was created.

Exercise 2

I think it will not be disputed that we are approaching a critical stage in the history of the relations between ourselves and the self-governing colonies. We are entering upon a chapter of our colonial history, the whole of which will probably be written in the next generation, and which will be one of the most important in our colonial annals, since upon the events and policy which it describes will depend the future of the British Empire. That Empire, gentlemen, that world-wide dominion to which no Englishman can allude without a thrill of enthusiasm and patriotism, which has been the admiration and perhaps the envy of foreign nations, hangs together by a thread so slender that it may well seem that even a breadth would sever it.

(*Joseph Chamberlain*, Nov. 6, 1895.)

Precis: Speaking on November 6, 1895, Joseph Chamberlain remarked that a crisis in the relations of England and her dominions was approaching. He thought that the future of the British Empire, the pride of all Englishmen and the admiration and envy of foreigners, would depend on what would happen in the years following. The Empire apparently did not seem to have firm foundations.

Exercise 3

The age of steam has given way to the age of electricity. We have harnessed, after all, that great agency in nature and have introduced it into the service of man. Electricity has revolutionized the march of modern events. The electric telegraph bears our messages to and

brings wires from all the quarters of the globe. Submarine cable does its own work of good. Who is not familiar with the electric bell? Who has not used a telephone? Who is not enjoying the blessings of the electric light? Electric motors and tram cars, wireless telegraphy, electric railways, electric modes of construction and destruction—all attest to the great power of electricity. Electricity has developed modern industry and has created many an industry. It has enabled man to conquer the Earth, the Sea and the Air. It has endless future before it.

Precis :—Electricity has brought about a great change. Electric telegraph, electric telephone, electric motors, tram cars, wireless telegraph and electric railway all prove its great power. It has revolutionized industry and enabled man to conquer the earth, the water and the air.

Exercise 4

During the last few years intelligent Pakistanis have been thinking out ideas for solving this problem of unemployment. They say that there is no reason at all why dozens of articles which are in everyday use should not be made in Pakistan, instead of being imported from abroad. For instance, socks and stockings, pins, note-paper, ink, fountain pens and soap can all be made quite as well in Pakistan as elsewhere.

Precis : Intelligent Pakistanis want to provide work for all. They think, it could be done if things such as socks, stationery, soap were made in Pakistan instead of being imported.

UNSOLVED EXERCISES

Exercise 1

Among the manifold misfortunes that may befall humanity, the loss of health is one of the severest. All the joys that life can give cannot weigh the suffering of the sick. Give the sick man everything and leave him

his sufferings, and he will feel that half the world is lost to him. Lay him on a soft silken couch, he will nevertheless groan sleepless under the pressure of his sufferings, while the miserable beggar, blessed with health, sleeps sweetly on the hard ground. Spread his tables with dainty dishes and choice drinks and he will thrust back the hand that proffers them and envy the poor man who thoroughly enjoys his hard crust. Surround him with the pomp of kings ; let his chair be a throne and his crutch a world, a swaying sceptre ; he will look with contemptuous eyes on marble and gold and would deem himself happy could he enjoy, even were it under a thatched roof, the health of the meanest of his servants.

Exercise 2

The most marvellous of all is the Pyramid of Cheops, which is truly one of the wonders of the world. It was erected more than five thousand years ago. It covers a space of thirteen acres, and it is nearly five hundred feet high. Herodotus tells us that it took thirty years to build and that one hundred thousand men were employed in the work. It took ten years to make a causeway to the quarries and twenty years more to hew the mighty blocks, transport them to Gizeh and rear them into their places. We are lost in astonishment at the skill of these grand old builders and while we gaze at their work we try to conjure up a picture of the scene in those far distant ages when the Great Pyramid was rising. We try to imagine the busy quarries ringing with hammer and chisel, the long string of slaves straining under whips of their task-masters, the creaking wagons on the causeway, and the vast machines, which slowly swing the stones into position. The blocks of masonary which compose it are from two to five feet high and each of them recedes from the one below like the steps of a stair.

Exercise 3

When the slaves arrived at their destination, they were taken to various markets and sold as if they were

cattle. They were branded like cattle and became the absolute property of the man who bought them. They were completely at the mercy of their master, who could do what he liked to them. He could be hard on them or he could be kind to them. He could be cruel or gentle, the slaves had no rights and nothing they could call their own. Their very children were not their own, but could be taken from them and sold to another planter. Sometimes husbands and wives were separated, being sold to different masters. A master could even kill his slaves and no one would punish him any more than they would have punished him if he had killed his horse.

Exercise 4

At last Babar gave up all hope of recovering his own kingdom and made up his mind to try his luck in Kabul. The kingdom of Kabul had belonged to his family but they had been driven out. So he turned his back upon his own land and resolved to win a new kingdom in Kabul. He had little difficulty in doing this for Kabul soon surrendered to his small army. Then Babar settled down in his new home, and he grew very fond of it. Like his own country, it abounded in fruits—even to-day the grapes and melons of Kabul are famous. Babar in his memoirs gives a description of these and also of the birds, beasts and flowers of the place. Babar was always very fond of gardens ; and in Kabul, as in other places, he laid out gardens where he might sit and enjoy the cool air.

Exercise 5

You know that coal contains a great deal of gas ; it is gas which causes the bright flame when coal is burning in grates. A great deal of gas escapes into the air of some mines, and if an open light or candle were taken into the mine, the gas would take fire and explode, causing a terrible accident.

George Stephenson had seen many such accidents with his own eyes : men, women and children lying choked and stifled by the fumes, some scorched, some

even burnt to death. Sometimes these accidents were so frequent that the people openly said, "The price of coal mining is our pitmen's lives." The Government had offered a high reward for a miner's safety lamp, but as yet none had proved quite successful. George thought that something could be done to save the lives of his fellow-workers.

Exercise 6

It was in 326 B.C. that the invasion of India by Alexander the Great reached the furthest point. The great conqueror had swept over North India, defeated Porus and made himself master of that part of the country. He was not satisfied with this. He had visions of still wider conquests. Accordingly, he led his army as far as the river Bias. Here, however, while he was preparing to attack the powerful kingdoms of the centre and south of India, his ambitious enterprise came to a sudden end. His soldiers refused to follow him any further. They were many thousand miles from their homes. The army, never a very large one, had been much reduced in numbers by losses in battle and by sickness. Under these circumstances his men refused to advance any further into the unknown country. Alexander was bitterly disappointed.

It is said that he shut himself in his tent for some days overcome with grief. At last he bowed to the will of his men and began his homeward march. But he was never to see his native land again. He died at Babylon on his way. After his death, his conquests were divided up among his generals. One of these Seleucas Nicotar became ruler of a large part of Western Asia, including part of the North of India.

Exercise 7

Once a friend wrote to him for some money, and Dr. Franklin sent him ten pounds, saying, "I do not pretend to give such a sum ; I only lend it to you. When you return to your country with a good character, you are sure to get into some business and will in time be able to pay all your debts. When that time comes and you meet with another honest man in similar distress, pay me by

by lending the same sum to him. Tell him to pay the debt in just the same way, when he meets with another person in distress. I hope this ten pounds may thus go through many hands before it meets with a knave that will stop its progress. This is a plan for doing a deal of good with a little money. I am not rich enough to spend much in good work, and so am obliged to follow some such plan for making the most of a little."

Exercise 8

Those who fail in life often conclude too hastily that everybody excepting themselves has had a hand in their personal misfortunes. A literary man lately published a book in which he described his numerous failures in business, admitting at the same time, that he was ignorant of multiplication tables, probably because he would not take the trouble to learn it. But instead of attributing his failures to himself, this man sat down deliberately to cast all the blame upon the money-worshipping age. La Martline also did not hesitate to profess his profound contempt for Arithmetic, had it been less, probably we should not have witnessed the unseemly spectacle of the admirers of the distinguished personage in collecting subscription for his support in his old age.

Exercise 9

Kashmir has been called the Switzerland of Indo-Pakistan subcontinent. It is a curious country, shut in on all sides by rocky mountains. The scenery is so beautiful that visitors from all parts of the world are attracted by it. Though the chief valley flows the Jehlum, the main artery of West Punjab. The valley, which is known as the valley of Kashmir, is so charmingly beautiful that it has a long and world-wide fame. The Great Moghals used it as their favourite summer resort and called it 'the Garden of Eternal Spring.' The air of the valley of Kashmir is sweet with the perfume of many miles of roses grown for making otto of roses, the most costly perfume of the world. On the wind-swept pastures of the higher parts is reared the Kashmir goat from the hair of which

are woven the costly shawls of Kashmir. Its forests are inexhaustible. Fruit trees break into clouds of blossom and bend under luscious burdens. But alas ! there is no mental peace for the residents of this 'Heaven of earth.'

Exercise 10

The aim of criticism is to distinguish what is essential in the work of a writer ; and in order to do this, its first business must be to find out where he is different from all other writers. It is the delight of the critic to praise; but praise is scarcely a part of his duty. He may often seem to find himself obliged to condemn ; yet condemnation is hardly a necessary part of his office. What we ask of him is, that he should find out for us more than we can find out for ourselves ; trace what in us is a whim or leaning to its remote or centre of gravity, and explain why we are affected in this way or that way by this or that writer. He studies origins in effects, and must know himself, and be able to allow for his own mental and emotional variations, if he is to do more than give us the records of his likes and dislikes. He must have the passion of the lover, and be enamoured of every form of beauty ; and like the lover, not of all equally, but with a general allowance of those least to his liking. He will do well to be not without a touch of intolerance, that intolerance which, in the lover of the best, is an act of justice against the second rate. (*Arthur Symon*)

Exercise 11

The necessity of complying with the times, and of sparing persons, is the great impediment of biography, History may be formed from permanent monuments and records, but lives can only be written from personal knowledge, which is growing everyday less, and in a short time is lost for ever. What is known can seldom be immediately told ; and when it might be told, it is no longer known. The delicate features of the mind, the nice discriminations of character, and the minute peculiarities of conduct, are soon obliterated ; and it is surely better that caprice, obstinacy frolic and folly, however

they might delight in the description, should be silently forgotten, than that by wanton merriment and unseasonable detection, a pang should be given to a widow, a daughter, a brother or a friend. As the process of these narratives is now bringing me among my contemporaries, I begin to feel myself "walking upon ashes under which the fire is not extinguished" and coming to the time of which it will be proper rather to say "nothing that is false, than all that is true."

(*Dr. Samuel Johnson*, 1709-1784)

Exercise 12

Misers are generally characterized as men without honour or humanity, who live only to accumulate, and to this passion sacrifice every other happiness. They have been described as madmen, who in the midst of abundance, banish every pleasure, and make from imaginary wants real necessities. But few, very few, correspond to the exaggerated picture, perhaps there is not one in whom all these circumstances are found united. Instead of this we find the sober and the industrious branded by the vain and the idle with the odious appellation, men who by frugality and labour, raise themselves above their equals, and contribute their shares of industry to the common stock.

Whatever the vain or the ignorant may say, well were it for society had we more of this character among us. In general these close men are found at last the true benefactors of society. With an avaricious man we seldom lose in our dealings; but too frequently in our commerce with prodigality.

Exercise 13

To write history respectably—that is, to abbreviate dispatches, and make extracts from speeches, to intersperse in due proportion epithets of praise and abhorrence, to draw up antithetical characters of great men, setting forth how many contradictory virtues and vices they united, and abounding in withs and withouts; all this is

very easy. But to be a really great historian is perhaps the rarest of intellectual distinctions. Many scientific works are, in their kind absolutely perfect. There are poems which we should be inclined to designate as faultless, or as disfigured only by blemishes which pass unnoticed in the general blaze of excellence. There are speeches, some speeches of Domesthene particularly, in which it would be impossible to alter a word without altering for the worse. But we are acquainted with no History which approachs to our notion of what a History ought to be—with no history which does not widely depart, either on the right hand or on the left, from the exact line.

Exercise 14

When a boy has finished his education, I would have him bear in his memory a stock of songs which should cheer his toil for life—songs full of affection towards everything round him, literally filling his heart with love for his home, making him believe it to be, however humble, the happiest and most sacred spot on earth, love of the very earth itself which submits to his rude handling and repays the labour of his hand and the sweat of his brow by filling his arm with the teeming abundance of its womb-love of the various domestic creatures that look up to him for their subsistance—love for nature in every form, making him always appear to him fair, whether it be in the storm or in the sunshine, in the gloom of winter or in the bloom of summer, always the same, glowing and joyful ; but however bright, ever showing him, leaning ever upon him, the face of a gracious and bountiful God.

Exercise 15

Pride seems to be the source not only of their national vices, but of their national virtues also. An Englishman is taught to love the King as his friend, but to acknowledge no other master than the laws which he himself has contributed to enact. He despises those nations who, that one may be free, are all content to be slaves ; who first lift a tyrant into terror and then shrink under his power as if delegated from heaven. Liberty is closed in all

their assemblies, and thousands might be found ready to offer up their lives for the sound, though perhaps not one of all the number understands its meaning. The lowest mechanic, however, looks upon it as his duty to be a watchful guardian of his country's freedom, and often uses a language that might seem haughty even in the mouth of the great emperor who traces his ancestry to the moon. (*Goldsmith*)

Exercise 16

Muslims want Pakistan, which means Muslim majority provinces with adequate and effective safeguards for the minorities. Our religion, our history and our traditions are the strongest and most effective protection of the political, religious and cultural rights of non-Muslims. They shall be more than justly treated. We want the Hindus to be free and we want freedom for ourselves. But the Hindus want to rule in Akhand Hindustan. They look upon 'Akhand Bharat, as their ancestral, indivisible property. We have ruled over this land for 800 years. This is not your property. You are intoxicated today,. because Muslims have been left behind in the race and you want to dominate over them.

Remember, Muslims can never be crushed. They have not been crushed during the last one thousand years by any power. This is a dream and hallucination. Shed them. Unless you do it, Congress will continue to stand in the way of India's freedom. Our religion, our culture and our Islamic ideas are our driving force to achieve independence. (*Quaid-i-Azam*)

CHAPTER 16

LETTER WRITING

Letters may be written for various purposes and in different ways. But of whatever kind the letter may be, there are certain rules that must be observed in each case.

1. Classification of Letters

There are ordinarily three kinds of letters :

1. Social letters, including friendly letters to relations, friends, acquaintances, and notes of invitations.

2. Business Letters.

3. Official or Semi-official letters including letters to teachers, newspapers, and applications for posts.

2. Parts of a Letter

Every letter consists of four important parts. These are :

1. **The Heading.** It consists of :

(*a*) The writer's address and, (*b*) The date.

Write your own address at the right hand top of the page, and put the date just below it.

For example :

(*a*) 10, Beadon Road,
Lahore.
August 10, 1972.

(*b*) 91, Sale Road,
Rawalpindi
August 15, 1972

Do not write 18-11-1972. Moreover, it is better to write 18th November, 1972, than November 18th, 1972. The best way of writing the date is, of course, November 18, 1972.

2. **Greeting or Salutation**. The form of salutation or greeting depends upon the relationship between the writer and the person written to. It is written a couple lines below the date, and begins from the left-hand side margin of the page. The first and the last words of it begin with capital letters. It ends with a comma.

For example :

My dear Father,

3. The Body of the Letter

This the main part of the letter. It contains the subject-matter which the writer wishes to convey. It should be written in a natural and easy style. If the letter is long, it should be divided into paragraphs. The language used should be simple and direct.

4. The Close or Subscription

This consists of some complimentary ending, and the writer's signature. It must also correspond with the salutation. The subscription begins with a capital letter and ends with a comma. It is written below the body of the letter near the right-hand margin. The chief forms of subscription are :

(*a*) Yours sincerely,
(*b*) Yours faithfully,
(*c*) Yours truly
(*d*) Your obediently,

Or

(*a*) Your affectionate brother,
(*b*) Your sincere friend,
(*c*) Your most obedient pupil.

Forms of Salutation and Subscription

Relation	Salutation	Subscription
1. Older relatives	My dear or Dear } Father, Mother, Brother, Sister, Uncle,	Yours affectionately, Yours affectionate, Son, brother, nephew, *or* Your loving son, brother, nephew.
2. Younger relatives	My dear or Dear } Shahid, Rizwana, Nadim,	Your affectionately,
3. Intimate friends	Dear (name) *or* My dear Kamran	Yours sincerely, *or* Very sincerely yours, *or* Your most sincere friend,
4. Acquaintances (better known)	Dear Mr. Nadim	Yours sincerely, (Sign your full name)
5. Acquaintances (less known)	Dear Sir,	Your truly,
6. Stranger (Business letters)	Dear Sir, Dear Madam,	Your faithfully,
7. Teachers, Professors or Employers	Sir, Madam (in case of a woman)	Yours most obediently, *or*

Relation	Salutation	Subscription
		Your most obedient pupil,
8. From one officer to another	Sir,	I have the honour to be, Sir, Your most obedient servant,
9. Editor of Newspapers.	Sir,	Your faithfully,
10. Complaints to such officers as the post-master, station master etc.	Dear Sir,	Yours faithfully,

1. A letter to a friend, congratulating him upon his restoration to health.

106, Crescent Hostel,
Government College,
Lyallpur.
April 25, 1972.

My dear Salim,

It was with great pleasure that I received very good news of your being able to sit up in bed after your recent illness. A patient who has had to undergo a major operation can be said to be fairly on the way to recovery when he can sit up in bed. Please, therefore, accept my hearty congratulations upon the restoration of your health. May God grant you freedom from further illness !

Please let me know when you are perfectly fit so that I may come and see you.

With best wishes to the members of your family and love to you.

Ever yours,
Shahid

A letter to a friend asking for a loan of money.

Karachi,
March 14, 1972.

My dear Akbar,

I have to approach you on a matter which is rather delicate. You know that I have no secrets from you. As such I feel no hesitation to broach a matter which I admit is embarrassing to me, and which, I am afraid, is likely to be embarrassing to you too. I have never been well off, as you are well aware. But by exercising great caution and maintaining the strictest economy, I somehow managed my affairs without running into debt. With the idea of increasing my income, I undertook a venture very recently. The failure of this venture, coupled with extra expenditure on account of my mother's illness, has placed me in severe strait. I have no alternative now but to raise a loan. As I see no one else whom I can approach for this without loss of prestige. I am obliged to ask you to help me in my difficulty. A sum of Rs. 100 would be sufficient for my purpose and I would thank you to lend me this sum. I hope to clear off your debt, God willing in the course of a few months. Hoping that you will no inconvenienced in any way by this request, I am,

Yours sincerely,
Saeed.

Formal invitation.

The Members of the Lyallpur Music Club request the pleasure of Mr. Ishtiaq Hussain's company at a musical concert to be held in the Government College Hall on Tuesday the 26th September 1972 at 5.30 P.M.

Nadim Ahmad
Secretary

Lyallpur Music Club,
Lyallpur.

Acceptance.

Mr. Ishtiaq Hussain has great pleasure in accepting the invitation of the Lyallpur Music Club to a musical

concert to be held in the Government College Hall on Tuesday the 26th September 1972 at 5.30 P.M.

15, Race Course Road,
Lyallpur.

Refusal.

Mr. Ishtiaq Hussain regrets that owing to a previous engagement he is unable to accept the invitation of the Lyallpur Music Club to a musical concert to be held in the Government College Hall on Tuesday the 26th September 1972.

15, Race Course Road,
Lyallpur.

Informal Invitation.

1133/B Peoples Colony II
Lyallpur.
June 20, 1972.

Dear Mr. Mohammad Salim,

Will you kindly give me the pleasure of your company at tea and tennis at 5.30 p.m. tomorrow ?

Yours sincerely,
Shahid Hussain

Acceptance of informal invitation.

189-A Peoples Colony
Lyallpur.
June 20, 1972

Dear Mr. Shahid,

I shall be delighted to be with you for tea and tennis to-morrow evening at 5.30 p.m. Thanking you for your kind invitation. I am,

Yours Sincerely,
Salim

Refusal.

189-A Peoples Colony,
Lyallpur
June 20, 1972

Dear Mr. Shahid,

I am so sorry that an appointment with my dentist makes it impossible for me to join you at tea tomorrow evening.

Yours sincerely,
Salim.

To the Chairman of the Municipal Committee for ventilating some grievances.

To

The Chairman,
Municipal Committee,
Jhelum.

Sir,

I beg most respectfully to draw your kind attention to the suffering caused by water problem to the people of Ward No. 5. In this ward, there is no public tube well. Private wells are few but even then the water of these wells cannot be used for drinking purposes. Hence the inhabitants of this Ward are to depend for drinking water on the Four water taps that are provided by the Municipal Committee. There are about five thousand inhabitants in this Ward, and water supplied through these few taps cannot meet the demand of the locality. Even then the flow does not remain all day long. Both in the morning and in the afternoon, men and women, boys and girls make a long queue to get a pitcher of water. Sometimes one is to wait for an hour to get a pitcher of water. Hot words and quarrels are almost the nature of the day. It is urgently necessary that some more taps are set up. If that is not at all possible now, the time of the supply of water may be extended.

I, therefore, pray that you would be kind enough to take necessary action in this direction and alleviate the sufferings of this ward.

I remain,
Sir,
Your most obedient servant.
Zia-ud-Din

To the Deputy Commissioner for stopping a carnival.

To

The Deputy Commissioner,
Lyallpur.

Sir,

We, the inhabitants of Nazim Abad beg most respectfully to draw your kind attention to the Circus Show that has been going on for about a fortnight near Nazim Abad. If the circus were a simple show of magical and physical feats, then there would have been no objection to it. But beneath the outward show there are arrangements of vulgar enjoyments. The managing authority has arranged some games which are really gambles. These drain out the money from the poor and illiterate people. Moreover there are some young girls in the party. Their movements and their shows can not but exercise a depraved influence upon the young generations. If the circus is allowed to continue for a long time, it will definitely leave behind in Nazimb Abad a lasting corrupt influence.

We, therefore, pray that you would be gracious enough to take necessary action to stop this carnival without delay and save the people from degradation and financial bankruptcy.

We have the honour to be,
20th Sept. 1972. Sir
Your most obedient servants
(Signatures of some prominent persons of the locality)

To the Post Master General for irregular delivery of letters.

To

The Post Master General,
Lahore.

Sir,

We, the inhabitants of Gulberg III, beg most respectfully to inform you that the irregular delivery of letters

by the postmen of the local post office causes much inconvenience to the people of this area. On several occasions the attention of the postmaster has been drawn to this. But all our requests and complaints having failed, we approach you with the hope that you will pay your kind attention to this and remove the long felt inconveniences. The postman do not even make any distinction between registered and ordinary letters, and do not recognize the urgency of registered letter. Even telegrams are sometimes kept undelivered for about 12 hours. Herewith we enclose some letters the seals of which will clearly show when these letters reached the post office and when these letters were actually delivered.

We, therefore pray that you would be kind enough to enquire into the matter and take necessary action in this direction.

We have the honour to be

Sir,

16th August 1972. Your most obedient servants.

Signatures.

41, Shadman Colony
Lahore
6th September, 1972

To

The Secretary,
Dawood Cotton Mills Ltd.
Karachi,

Sir,

With reference to your advertisement in the columns of The Pakistan Times of to-day, I beg to offer my services as a Commercial Traveller to represent your firm for kind consideration.

I graduated in Commerce from The Panjab University in 1968 and was placed in First Division. Subsequently, I was employed in the firm of Cotton Mills Ltd. Lyallpur where I have been working as a Commercial Traveller for the last three years. During my tour in the interior

of the various districts of Panjab I had the occasion to be acquainted with many big business firms of this province.

The reason of my seeking a new job is that my present employers with their limited range of business, cannot hold out better prospect to me. The testimonial given by the Cotton Mills Ltd. Lyallpur which is appended herewith will undoubtedly convince you of my abilities and qualifications.

I am 22 years of age, of good physique and active habits. I shall be requiring a salary of Rs. 200.00 per month and a commission of 2½% on the business secured by me.

Should you appoint me to the post, it would be my earnest endeavour to give you every satisfaction by my work.

Your most obedient servant,
M. Aslam.

Appointment letter of the above.

Karachi,
September 12, 1972

M. Aslam Esq.,
41, Shadman Colony,
Lahore

Dear Sir,

In reply to your application of the 6th September 1972 for the post of a Commercial Traveller in this firm we have the pleasure to inform you that we accept your conditions and give you the appointment for the post. We agree to pay you a monthly salary of Rs. 200.00 and in addition to pay you the actual expenses incurred during your travelling, and you are also entitled to a commission of 2½% on the value of the orders secured through you.

Hoping that our mutual relations will always be of pleasant character.

Yours faithfully,
For Dawood Cotton Mills Ltd.
Karachi.

12-9-72

Complaint to the Health Officer.

71, McLeod Road,
Lahore.
September 18, 1972.

To

The Health Officer,
Lahore Corporation,
Lahore.

Sir,

I have the honour to draw your attention to a standing nuisance close to my house. It causes great inconvenience to the inmates of my house as well to those of the adjoining ones. There are adjacent to my house some cow-sheds in this lane which are full of putrid cow-dung and other abnoxious filth, which pollute the atmosphere and render this locality almost unfit for human habitation. The owner of those cow-sheds do not take proper care to clean those sheds and they are indifferent to the inconvenience to which the people of the locality are subjected thereby. In spite of requests made by the neighbours to remove these sheds or to make better arrangements, they have as yet done nothing.

I, therefore, bring this matter to your kind notice and hope that you will take steps to put an end to this inconvenience.

Yours faithfully,
Khalid Mehmud.

To Municipal Engineer for the repairs of a road.

31, Race Course Road,
Lyallpur.
September 26, 1972.

To

The Municipal Engineer,
M.C. Lyallpur.

Sir,

I beg to draw your attention to the deplorable condition of the Race Course Road at the point where it intersects the Sargodha Road. At certain places the surface

is badly broken up by continuous rains and the rush of heavy traffic. The place is becoming more dangerous to traffic, and there are apprehensions that it may cause serious accidents to take place.

I hope that you will order an immediate inspection of the place and will see that the road is put in thorough repair without further delay.

Yours obediently,
Mohammad Rafiq.

Reply to the above.

The Municipal Engineer's Office.
M.C. Lyallpur.
27th September, 1972.

To

Mohammad Rafiq, Esq.,
Race Course Road,
Lyallpur.

Sir,

I have the honour to acknowledge the receipt of your letter of the 26th September, and beg to say that the matter is receiving my immediate attention.

Yours faithfully,
W.A. Municipal Engineer,
Lyallpur.

9. To the Traffic Superintendent for concession rates on behalf of a touring party of College Boys.

Govt. College,
Jaranwala.
6th August, 1972

To

The Traffic Superintendent,
P.W.R.
Lyallpur.

Sir,

I am arranging a party of college boys to go on a trip to Karachi during these summer vacations. I shall

be, therefore, if you will issue twenty concession return tickets for the students, and two concession return tickets for the professor in charge. A list of the names of the boys, who are all bonafide students of this college is enclosed herewith. The tickets should kindly be available from 7th August to 14th August.

Yours faithfully,
Ch. Niaz Ahmad,
Govt. College Lyallpur.

10. A Complaint to the Postmaster General, Lahore.

169-Gulberg C,
Lyallpur,
12th August, 1972

To

The Postmaster General,
Lyallpur

Sir,

I have been informed that on the 25th July 1972, a money order of Rs. 100 was remitted to me by my mother from Karachi and was due on 29th July. I have not received it up to this time.

I shall, therefore, deem it a favour if you will kindly enquire into the matter at your earliest convenience,

Yours obediently,
Shahid Ali.

11. Reply to the above.

Office of the Postmaster General,
Lyallpur,
August 13, 1972.

No. 310.S
Shahid Ali, Esq.

Sir,

I have the honour to acknowledge the receipt of your complaint dated 12th August 1972, regarding the non-delivery of a money order due on the 29th July. The

complaint is receiving my attention and a reply will follow when the enquiry is complete.

Yours faithfully,
(Signed) Postmaster General,
Lyallpur.

12. Letter to Chairman Board of Intermediate and Secondary Education Sargodha to enquire whether you have been awarded a Scholarship.

42, Satellite Town,
Sargodha.
September 15, 1972.

To

The Chairman,
Board of Intermediate & Secondary Education,
Sargodha.

Sir,

I have the honour to inform you that I was declared successful in the Intermediate Examination held in June 1972 and was reported to have obtained 679 marks.

I shall be very grateful to you if you will kindly inform me at your earliest convenience whether I have been awarded a scholarship.

Yours obediently,
Tariq Bin Zia,
Roll No. 21663.

13. Reply to the Above.

Board of Intermediate &
Secondary Education,
Sargodha.
September 20, 1972.

To

Tariq Bin Zia
Roll No. 21663
Satellite Town
Sargodha

Sir.

I have the honour to acknowledge the receipt of your letter, dated 15th September and to inform you that you

have been awarded a Government Scholarship and the intimation has been forwarded to the Principal Govt. College Sargodha for necessary action.

Yours faithfully,
(Signed) Chairman Sargodha
Board Sargodha.

80-B New Civil Lines
Gujranwala.
June 16, 1972.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

Our District Board wants waking up. We have more than once drawn the attention of the District Board to the deplorable condition of the main bridge of Gujranwala. As our appeal have had no effect I beg to approach you with the request that a short paragraph may kindly be inserted in your complaints column.

This road and bridge are the only thoroughfare connecting the suburbs with the city. A large number of cars and busses have to pass over them daily. At certain places the surface is badly broken up by heavy rains, and on a dark night it is extremely dangerous to pass that way. Moreover the bridge is broken at certain places, and there are apprehensions that it may give way under a heavy traffic.

It is very bad that the Board should be so careless about the safety and convenience of the travelling public, and I trust that this request of mine will have its effect and that the road will be put in thorough repair without further delay.

Yours faithfully,
Farrukh Mumṭaz.

42-E Model Town,
Lahore.
May 23rd, 1972.

To

The Editor,
The Pakistan Times,
Lahore.

Sir,

I consider it my duty to support your correspondent who raised his voice against street begging the other day in these columns.

It is high time that some drastic actions were taken to put a stop to begging in the public streets of our city. The number of such beggars is increasing to an alarming extent and the people of the city as they walk on public roads feel disgusted with the hideous looks and pitiful cries of these idle drones.

It is not unknown to me that street-begging is an age-long institution and has the sanction of religion behind it. Any one who speaks against it is sure to be dubbed as selfish, mean and irreligious.

But the problem is too serious to be left alone. Reason and commonsense tell us that indiscriminate alms giving is not the best way of helping these people. Nor are all beggars whom we find loitering about in our street really poor and deserving of help. A large number of these beggars are able-bodied men, who could earn their living, if they liked.

It is, therefore, desirable that all the able-bodied beggars should be forced by law to apply themselves to work and really poor and disabled beggars sohuld be lodged in poor houses and properly looked after.

Yours faithfully,
Khurrum Nasim.

16. Applying for the post of a Salesman.

120, Lahore Road,
Jaranwala.
April 16, 1972.

To

Mian Auto Traders,
G. Bus Stand, Badami Bagh,
Lahore.

Sir,

In answer to your advertisement in the morning's the Pakistan Times, I wish to offer you my application for the vacant post of Salesman.

I am at present working as a junior salesman in Beco. Engineering Company Lahore. Thare are no prospects for me here as there are six assistants senior to me working in the firm. That is my only reason seeking a change.

I am twenty three years of age and have good health. I have got three years sales experience, and am able to type quickly and accurately.

I enclose two testimonials and my present employer is willing that you may refer to him as to my abilities. I should be pleased to call on you, if desired.

Yours faithfully,
Umer Farooq.

17. Advertisement.

For Sale. A double-storied, newly built bangalow situated in Gulberg IV, open on three sides, electrically fitted. Communicate : Zafar Iqbal
11, Anarkali Lahore.

Reply to above.

1098-B Peoples Colony II
Lyallpur.
March 21, 1972.

18. To

Mr. Zafar Iqbal.
11, Anarkali,
Lahore.

Dear Sir,

With reference to your advertisement in today's issue of 'The Pakistan Times' I shall feel obliged if you quote your price for the bangalow and state mode of payment.

Please inform me when you are available at the premises so that I should pay a visit to the bangalow.

Awaiting an early reply.

Yours faithfully,
Zubair-Bin-Zia.

19. Advertisement.

Wanted. An experienced assistant librarian familiar with the working of the Dewey System. Apply with full particulars, stating minimum pay acceptable, to the Director of Education, Lahore Region Lahore.

20. Application

36-A Peoples Colony II
Lyallpur.
March 26, 1972.

To,

The Director of Education,
Lahore Region Lahore.

Sir,

With reference to your advertisement in yesterday's issue of 'The Pakistan Times', I beg to apply for the post of Assistant Librarian in Govt. College Lahore.

I am twenty five years old and a graduate of the Panjab University. I took my degree last year from Islamia College Lyallpur with History and Economics, and I won prizes in English during my stay in college.

I attended the University Classes in library management last year and stood second in the test. For more than three months I worked as assistant librarian in F.C. College Library.

I enclose herewith testimonials from the Principal of the College and the Head Librarian of F.C. College Library, testifying to my character and abilities. I shall be willing to accept Rs. 300.00 per mensem.

If I am appointed, I assure you I shall do my best to satisfy you with my work.

Yours obediently,
Tahir Hamid.

21. Another form of the application.

36-A Peoples Colony,
Lyallpur.
March 26, 1972.

To

The Director of Education,
Lahore Region,
Lahore.

Sir,

With reference to your advertisement in yesterday's issue of the Pakistan Times, I beg to apply for the post of Assistant Librarian in Government College Lahore.

I enclose copies of testimonials, etc, and shall be glad to supply you with my further information you may desire.

Yours obediently,
Tahir Hamid.

22. A letter to the vice-Chancellor, inviting him to take part in an inter collegiate debate. Also write the reply from the vice-chancellor, regretting his inability to do so, and giving a reason.

To

The Vice-Chancellor,
University of the Panjab,
Lahore.

Dear Sir,

We are holding an inter-collegiate debate at the Govt. College Hall on the 4th September at 5 P.M. The subject is 'Democracy Versus Dictatorship'. We expect many leading citizens of Lahore to be present at the debate. We know you are greatly interested in activities of this type, and your encouragement has gone a long way in making these inter-collegiate debates a success. May we, therefore, hope that you will kindly take part in this debate and give us the benefit of your personal experience. A line in reply will oblige.

Yours faithfully,
Hassan Kamran.

28.8.72

University of the Panjab.
The Vice-Chancellor's Office
August 30, 1972

My dear Hassan Kamran,

It was so kind of you to invite me to take part in your debate. Unfortunately, I cannot see my way to accepting your invitation. These inter-collegiate debates should be an affair entirely of the students. I don't think people like us should but in. Of course I shall be very glad to act as a judge, if you want me to do so.

As for 'encouragement' I know how much the Debating Union Society owes to its energetic secretary. I wish your union every success.

Sincerely Yours

CHAPTER 17

PARAGRAPH AND ESSAY WRITING

A paragraph is a group of connected sentences dealing with one topic or a series of closely related ideas.

Requirements of a good paragraph.

1. **Unity of the paragraph.** A paragraph should deal with only one aspect of the subject. All the sentences in it should say something about the topic of the paragrap, and no unnecessary statements should be written.

2. **Order**—In a paragraph, the sentences should be arranged in such a way that they help each other to bring about the desired effect.

3. **Mutual Relation of Sentences.** The coherence of a paragraph will be better seen when the relation of each sentence to its neighbour is made as clear as possible.

4. **Principal and subordinate.** In order that the matter of the paragraph may be seen in true perspective :

(*i*) Important matters may receive more space than unimportant.

(*ii*) Important statements may occupy the prominent places in the paragraph—the beginning or the end.

5. **Climax.** If a paragraph contains several statements of varying importance, it is advisible to arrange them in an ascending scale. This allows us to finish most effectively.

How to write a paragraph.

1. Think out and fix upon the points on which you wish to write.
2. Arrange the points in a proper order.

3. Write sentences saying what you know or think about each point.

4. Revise your written draft. Spelling, punctuation marks and capitals should be examined.

ESSAY WRITING

What is an Essay. An essay is a piece of composition in prose in which the writer develops his arguments slowly until he reaches a definite conclusion. There are essays in which the writer does not point to any conclusion. Such inconclusive essays are less paying in the examination hall than those with a definite and clearly expressed conclusion.

An essay must consist of five or six paragraphs through which the argument is developed. Again, every paragraph of an essay must be controlled by a single idea.

The Language And Style of An Essay

The language of an essay should be clear, simple and forceful. Of these three virtues, clarity is the highest. If the thoughts themselves are confused, the language must be confused, and the whole effect of the essay is lost. Simplicity comes next. The student should on no account try to display his knowledge of high sounding English words the meanings of which he does not know precisely. Force comes after clarity and simplicity. To sum up clarity, simplicity and Force constitute the essential qualities of an effective essay.

The B.Sc. B. Com Student

The B.Sc., B.Com candidate possesses a mature mind. He is expected also to have a little stronger hold on the English Language. Therefore his essays should contain more matter than those of an Intermediate candidate. But it should be remembered than even an average B.Sc. student is not so intelligent that he can develop arguments say, on the subject of Nationalism and Internationalism or village uplift. Therefore he should resort

to the trick of illustrating his points by reference to incidents and situations in World History. Then, he should vary his illustrations, each illustration leading upto a separate series of reflections.

1. The Room in Which You are Sitting

The room in which I am sitting commands a good view of the garden that lies at its back. The air laden with the fragrance of flowers greets me every morning and evening. There is a tree in the garden lovelier than all the rest. It is all in bloom with red flowers. A sparrow has visited it twenty times. Such a pleasant sight makes me enjoy my room all the more. A table, newly made of deodar wood, well polished and covered with a beautiful printed tablecloth, lies in the room. The books which I like to read are placed on the table pell-mell. There is no ink-stand nor is there any fountain pen. There is no elaborate furniture decorating the walls. A few calendars of the current year hang on the walls. In one corner stands the portrait of my grandfather who is always a source of inspiration and encouragement to me. There is no picture in the room except one—that of Quaid-e-Azam. Three chairs, not very fashionable, are lying in the room, a tea-table rests in a corner. The room is especially convenient to me in winter as it then gets filled with golden light as soon as the sun rises.

2. A Village Well

The village well is generally situated in the centre of the village. It has circular brick platform, two or three feet high. At the edge of the well are pillars for the pulleys to rest on. Long ropes with buckets at the end pass over the pulleys into the well. Near one of the pillars is a small water reservoir. The people bathe at it.

The villagers come to draw water every morning and evening. Sometimes a dispute arises between two persons. Each tries to force his claim to draw water first. The late-comers have to wait till others have drawn.

The old people sit near the well to discuss important matters. They settle disputes between two parties. The women often clean soiled utensils at the well. They wash their clothes beside it. The villagers are generally ignorant of the rules of health. They leave the well uncovered. Drops of dirty water, mud, and leaves of trees fall into it. Thus, they make the water unfit for drinking. To keep the water of the well pure it should be cleaned every now and then.

3. A Thunder Storm

One hot summar evening my elder brother and I were out for a long walk. The weather was sultry and there had been no rain for several days. The sun was shining very brightly and scarcely a cloud was to be seen.

We were going merrily across some fields, when all of a sudden the sky became overcast with thick black clouds, and the sun, which a quarter of an hour before was shining, was speedily hidden. Rain began to fall in torrents ; and we heard the rolling and rumbling of distant thunder. In a short time we were wet to the skin ; for there was no place where we could take shelter nearer than a mile. It was getting dark and we thought it was time to go back home. There was a large shady tree at the end of the fields we were crossing ; but it is dangerous to stand under a tree in a thunder storm ; so we ran towards the farm. In about five minutes we reached the farmyard, and got into the barn for protection. Meanwhile, the thunder and lightning got worse. The rain ceased to fall, the clouds dispersed, and the sun shone as brilliantly as ever. Our clothes were wet through and through. So we hurried home as quickly as our legs could carry us. Mother, who had been anxiously looking out for us, met us at the door. She was delighted to see us back home safe and sound. When we had changed our clothes, we told her all about our adventure in the storm. She gave us hot tea which we enjoyed immensely after the storm.

4. Floods

Pakistan is a land of tropical extremes. After the

extreme heat of Summer, there follows the heavy downpour of the rains. All of a sudden, without any warning, the waters in the big rivers rise and rise until they burst their banks and the whole countryside is flooded for miles around. As far as the eye can see any farther, it is a long expanse of water and somewhere in the middle is the river with its fiercely flowing current.

When there is heavy rainfall and water in the rivers cannot be diverted into canals or other channels, the river necessarily bursts its bank, and a flood is caused.

A flood is one of the most destructive calamities that can happen. It destroys crops ; it washes off and carries away the houses of the villagers. Thousands of lives are lost. There is considerable loss of property too. The poor villagers who live by the banks of rivers are the worst sufferers. Many die of starvation and cold ; and, then, epedemics like plague and cholera start and carry off thousands more.

5. The Examination Hall

Almost all the educated people have at least once or twice been inside an examination hall. To many, its memory must be fresh ; to others only a vague impression. The examination hall is a place of joy for a few, and an object of terror and anxiety for many. Just pass by an examination hall an hour or so before the examination commences. What do you see ? A large crowd of young students with books and notes in their hands, recalling to their minds what they read the previous day. Their faces are writ large with anxiety ; their brains are muddled with facts and figures. A crowd of boys gathers round an intelligent boy and all sorts of questions are put to him. In a corner sits a student. He holds a small chit of paper in his hand. He is memorising a few facts and figures, perhaps some formulae. Now the bell rings and the door opens. All flock inside. They run to their seats and set their tables and stools in order. The Superintendent shouts, "Silence ! No talking allowed." The invigilators hurry about saying, "Take your seats !"

They quickly settle down in their places, and wait anxiously for the papers. Then, the question papers are distributed. A sound of flutter is heard and all bend their heads down to read their papers.

6. Sportsmanship

Sportsmanship means not only taking part in sports according to rules prescribed but also playing the game of life in accordance with the spirit imbibed on the playing ground. A true sportsman learns to observe all those rules in life which he has been taught to observe in games. Sportsmanship implies, first, fair play. In games, if any player plays foul, the side to which he belongs is penalised. Similarly, in the bigger game of life, one must always be fair in one's dealings with others. Fairness, honesty, integrity, openness of heart and frankness—these are the qualities that a sportsman must display in life. Team-spirit is also an important element of sportsmanship. Likewise, in whatever sphere of life one may be, one must aid and be aided by one's fellows if one is a true sportsman. In short, fair play, respect for discipline, recognition of the need of team-work and cheerfulness even in the event of defeat are thus the dominant marks of a sportman.

7. Cleanliness

Cleanliness is necessary to health. Dirt is the mother of ill-health and sufferings. It causes all sorts of diseases. Doctors are of opinion that the terrible plagues and epidemics that rage in Pakistan to-day are primarily caused by filthy and insanitary conditions of life. In the previous Punjab, the number of people suffering from typhoid is on the increase, and typhoid, they say, we eat and drink through dirty eatables and impure water. It is, therefore, clear that if we want to keep well, we must keep our bodies, our clothes and our houses clean. Besides, we should try to keep the drains and gutters of our own locality in a sanitary condition and help to keep the public roads free from dust. Cleanliness of body leads to cleanliness of mind. He who tries to be

clean in body and dress, evidently puts in efforts, both mental and physical, and every effort has a healthy effect upon the mind.

8. Newspapers

A newspaper is the mirror of the world. Pick it up to-night and it will show you what has happened in the world since breakfast. It is the record of the life of every nation, the diary of the human race. It tells the story of the world from hour to hour and day to day, and it tells wonderfully well, with emotion that stirs us as we read. Let a man steal a watch or carve a monument, and the newspaper will make a note of it. Let a leader say something and it tells all the world in the morning. It will tell us tomorrow what China is doing today. It is interested in everything and everybody.

9. Patriotism

Patriotism is one of the noblest passions that beat in the heart of man. It is the virtue which urges a man to do all he can for the good of his country. A true patriot loves his country purely passionately, and gives his life to its service. He thinks nothing of his own honour and glory ; to the last, he remains faithful to his country. History is replete with glorious illustrations of patriotism. Wallace and Bruce, Mazzini and Garibaldi, Jinnah and Liaqat are house hold names. Though they are dead and gone, their names to this day fill us with thrill and pride and inspire us with the noblest feelings of love for our country.

10. A Moolit Night

A moonlit night is a pleasant sight. In the hot night of summer, the moon lends freshness to everything under the sky. In the day time everything is burnt by the scorching rays of the hot sun. But as soon as evening sets in, coolness prevails over the earth. Then appears the moon in all her glory and a magical transformation comes over many of the works of Nature. The burnt grass, the withered leaves and the hot waters, all

lose their ugliness. Under the flood of moonlight, they look as beautiful as a fairy land. The moonlight beautifies whatever it shines upon. However worried you may be, lie down on a soft cushion at night and look at the moon. In a short while, you feel enchanted by the soothing influence of the moonlight. Your troubles are forgotten and you fall into a mood to dream of lands of hope and success. The peaceful quiet inspired by the gentle beams of the moon and the refreshing coolness of the air gives you that peace of mind for which one sighs in vain in the daytime.

11. The Child is Father of the Man

This is the belief of Wordsworth. He believes that the qualities exhibited by a child will deepen and appear in a dark form when it grows up into a man. By observing the behaviour, the inclinations, the likes and dislikes, the prejudices and the tendencies of a child, we can form an idea of the sort of man it will develop into. A child is in germ all that the man will ultimately become. One's childhood, therefore, may be taken as forming the basis of one's manhood. It is in this sense that the child has been called father of the man.

12. Appearances are Deceptive

Appearances are often deceptive. Cheaper metals like copper, brass, etc., can be polished and made to shine as though they are gold. But we must not be carried away by the glitter of the metal and take it as gold. What applies to metals applies also to various other features of life: hence the proverb. *Appearances are deceptive.* This proverb is of course connected with men and human devices: because men are as artful in a cunning way as they are intelligent in a rational way. We have in these days imitation gold, imitation silk and imitation ghee. None of these imitations can ever come up to the level of the original material. If we go in for them, judging them only by their external appearance, we are liable to the disappointed. Hence one has to judge by intrinsic merit rather than by external appear-

ances. The same thing applies in a very large measure to haman beings as well. All of us want to appear good, kind, generous, clean, beautiful, helpful, and religious. In some people, it is the reflection of a real desire to be good. In some, it is deliberate and planned hypocrisy. Whatever it is, in all such cases, we have to be very careful. We should not judge by first appearances, nor be carried away by the gloss and glitter of the moment.

13. An Idle Brain is the Devil's Workshop

By a 'devil's workshop' we mean a place where the Evil one gets full scope for his activities. The Devil, according to popular ideas, is the embodiment of all evil. The mind is said to become the Devil's workshop when it becomes an instrument or a source of all evil. This, it becomes when it is idle. Our brains must be kept busy with something either good or bad. If the brain is not engaged in useful work it naturally turns to bad thoughts, wicked, cunning schemes and harmful occupations. These thoughts rapidly convert themselves into words and deeds. Thus a brain that is not given any work to do immediately takes to some kind of evil work.

14. Necessity is the Mother of Invention

This proverb expresses a great truth. When a man feels the necessity for something, or he is in some kind of difficulty, his brain gets active, and he discovers a way out of the difficulty, or invents something to meet his necessity. Thus necessity proves to be the origin or the root-cause of invention ; in other words, "Necescity is the mother of invention." Man is capable of great development and progress. But he achieves such progress only when he has got some driving force, either from within or from without. Ambitions from within or necessities due to circumstances provide the necessary driving force. Under such force or power the human brain gets exercised to the full and as a result new devices, new inventions result.

15. We Live in Deeds and Not in Years

The value of our life, both to ourselves and to others, is to be estimated not by the number of years we live, but by the number of great and good deeds we are able to perform within our lifetime. The mere act of living or just existence is not life. Life means 'living' in the most vital sense of the word. Living means action and good action and real action must benefit humanity and must be in the service of mankind. It is therefore evident that living is not just mere existence ; it means action ; and according to the amount of action you put into life, is life to be estimated—not according to the number of years lived.

16. Fortune Favours the Brave

The man who shows courage and determination in fighting, in trade, in the various difficult situations of life, is the successful man. The man who is undaunted by failure, the man who boldly takes risks, the man who shows determination and perseverance in any walk of life, is the successful man. He is the man favoured by fortune. This is just as it should be. Life is a series of struggles with difficulties to be overcome and failures to be faced. Some of the greatest men in history, Columbus, Nelson, Jinnah, have been noted for their indomitable courage and resolution. By such courage they achieved great things and made a name for themselves.

17. Life is a Stage

(P.U., B.A.)

The whole world is like the stage of a vast theatre in which every person is assigned a certain role to play. During his brief life in this world he passes through different stages performing different roles. He makes his appearance on the stage of this earth as a child, crying and vomiting milk all the time. In the next role he is seen as a school-boy going slowly to his school in the morning. Then, he becomes a young man and falls in love with a charming lady.

The last stage of man's life is marked with helplessness and forgetfulness. He is completely deprived of the senses. Just as on the stage different actors play their parts and the onlookers or spectators watch them without probing their inner feelings, so in the world men and women play their parts and the world is indifferent towards them. In short, every human being has to play his part in life just as an actor has to play it on the stage. He may like it or not. Only those people are liked and admired who have acted well. On the other hand, a badly acted part meets with shame and contempt.

18. A Popular Member of Your University

(P.U.,B.A., 1945)

Mr. Bashir is a popular member of the University Society. He is tall, stout and handsome. He looks like a man from the previous Frontier province, but in fact he belongs to Gujrat. He is extremely polite in his talk; his behaviour is thoroughly superior and his character transparently pure. He does not devote much time to his studies; it is organisation of social parties and debates he excels in. He has not learnt to take a 'No' from anyone, a friend or a stranger. His sincerity and earnestness are convincing and his enthusiasm is catching. He is not assertive and authoritative but he does not like to throw responsibility upon others. He believes in doing things himself. He is not satisfied till he has seen to every minute detail. His thoroughness and indefatigable energy are the despair of the other members of the Society.

19. Marriage is All Very Well, But It is Not a Romance

(P.U., B.A, 1954)

There is no denying the fact that the period of courtship is full of excitement. It is much happier than the period after marriage. Before marriage, the lover and the beloved feel a great thrill in their heart for their marriage is not certain. This very uncertain condition brings them together. The lover loves and adores his

beloved to show his intense love for her. The beloved, accordingly, gets used to admiration and flattery. But as soon as they are united, the tables are turned. The attitude of the lover undergoes a great change. His is an attitude of victory, triumph and glory. He is satisfied that he has got his prize. He does not care to show his affection and love for his beloved as he did before. The beloved, therefore, is disappointed. Both of them have to face the hard realities of life and the charm of romance is over.

20. What really flatters a man is that you think him worth flattering.

(P.U., B.A., 1954)

The normal people have no wish to be flattered. They are conscious of their good traits. They are also conscious of their shortcomings. They do not feel excited if their worth is extolled. On the contrary, a shallow person, a dunce or an idiot, feels very happy when qualities of greatness are ascribed to him. The time-servers call him a generous, a scholar and the most intelligent man on earth. They have, in fact, their own axe to grind. So they flatter him to achieve their own end. The flatterer is a good judge of a sane and a fool. He would never flatter a sane person for he is conscious of the fact that he cannot deceive him. But a fool and a vain person can be taken in easily. Thus, it follows that what really flatters a man is that you think him worth flattering.

21. Gifts

Friendship is a natural instinct in man and the gifts exchanged between friends are soley actuated by this instinct for soliciting friendship. A true gift is that which establishes a bridge between two hearts so that their mutual love flows across it till it reaches the same level in both. The price and the rarity of the good gifts are not material. What is really valuable is that it is a symbol of love. It does not represent what the recipient has already done for the sender but his ever-preparedness to do

every thing for him when the occasion arises for it. The best thing is that which speaks for the sender and gives the recipient the impression that his friend has come to him in person. In the words of Emerson, "The gift to be true must, be the flowing of the giver upto me, corresponding to my flowing unto him." Customary gifts are good for formal relations.

22. A Rainy Day

(*P.U.. B.A., 1944*)

I love a rainy day ; I have always liked it immensely. I have never thought about the reason for it, but I think that it was because I was born in Murree hills. It rains there quite frequently and people believe the rains to be the signs of God's mercy and blessing upon humanity. I often stand on the root of my house and face the hills on the north and watch the clouds gather. When the lightning lights up the tip of the surging mass and passes through with a forked quiver or bursts out in flashes similar to bursting shells, I feel ecstasy. As the big drops fall patteringly, I keep standing till I am drenched to the skin. Of course, this is during the summer.

23. Hobby

The word 'hobby' means an amusement or an interesting pursuit which a person follows for the sake of pleasure in his leisure time. Everyone, young and old, should take up a hobby of some sort to add interest to his life. However busy a man may be, he is sure to have some spare moments. If he has some sort of hobby to keep himself happily engaged in his leisure moments, well and good, otherwise he will find his time hanging rather heavy on his hands. Moreover, it is feared that he will lose zest in his life and will feel sad and lonely. Everybody is sure to quicken the faculty of observation and bring happiness and interest into a dull life. Most English boys and girls pursue some hobby and it is very essential that Pakistani boys and girls should cultivate this habit. It is education in itself and takes the minds off the troubles.

24. My Favourite Book

Of all the story books that I have so far read, none has interested me so much as "The Adventures of Robinson Crusoe." It was some ten years ago that I came across this book. I read it from cover to cover and felt enamoured of it. Though it was written and published more than one hundred and forty years ago, it is being read extensively all over the world to this day. Various small and large editions of the book are available in the market. The writer of the book was an eighteenth-century author named Daniel Defoe. Defoe had the power of making an imaginary story seem like real history.

25. Friendship

True friends are rare in this world but such as exist are a great boon to each other. A true friend is the medicine of life and is a strong defence. He is a friend in need and shares the joys and sorrows of his comrade. A false friend on the other hand, is selfish and deserts his comrade the moment his purpose is served. Friendship increases our happiness in prosperity and diminishes our misery in adversity. When luck favours us and we are happy, we wish to share our joys with our friends. When we are sad and disappointed, we lighten the burden of our grief by sharing it with a true friend. The friendless man stands alone. He is exposed to the attacks of his enemies and the hard blows of life.

26. War

The chief business of war is to destroy human life, to batter down and burn cities, to turn fruitful fields into deserts, to scourge nations with famine, to multiply widows and orphans. Are these honourable deeds? Grant that a necessity for them may exist; it is a dreadful necessity, such as a good man must recoil from; and though it may exempt them from guilt it cannot turn them into glory. We have thought that it was honourable to heal, to save, to mitigate pain, to snatch the sick from the jaws

of death. We have placed among the revered benefactors of the human race, the discoveries of arts which alleviate human sufferings, which prolong, comfort, adorn and cheer human life ; and if these arts are honourable, where is the glory in multiplying and aggravating tortures and death ?

27. The Gramophone

The gramophone is one of those modern inventions which have become so common now-a-days that people have ceased to wonder at it. But about fifty years ago, it was considered to be something almost supernatural.

The uses of the gramophone are many and varied. The music of the great masters can be preserved for all time and reproduced for everybody to hear. Sound reproduction has even been used in American business-houses. The officer dictates a letter into a record and the typist sets the record and types according to the speech there. The principle of the gramophone has been used in the production of talkies. In fact talkies are the result of a combination of photography and sound reproduction. Concealed gramophones have sometimes been used to record the statements of criminals and use their own words as evidence against them. Thus, the gramophone is a full invention.

28. The Radio

The radio is truly a marvel of modern science. In the radio, communication is carried on without connecting wires. The radio works on the principle of transmitting sound through the easiest medium—ether. This ether space above our atmosphere conveys sound without any obstruction. Sound itself produces a vibration or sound-wave which generally gets lost in the atmosphere. If you gather this sound wave compactly and project it into the ether, you have transferred sound into a medium from where it can be passed on to any part of the world. For this, of course, a receiving station and a receiving set are necessary.

Radio is an extention of the wireless telephone. According to this system a speaker, singer, orchestra, or whatever it may be, sends out a message to the world at large from the broadcasting station. People who possess receiving sets switch on their radios and listen to the message as if it were being delivered in the next room.

It is quite evident that the world has been united into one whole by the radio. Messages can be transmitted to the whole world simultaneously in a short period of time. Radio is a universal possession and by its means universal knowledge and amusement can be spread.

29. The Motor Car

The use of the motor car has become very common in these days. Formerly, the people used carriages as the chief means of conveyance. Now they drive in cars. It is only a recent invention. The first car driven by petrol was made in 1905. It was a very crude and shaky thing and the price was very high. But men found it exciting to travel in it because it was new and strange. In the course of time great improvements were made, and motor cars became convenient and cheap.

The motor car is so called because it is worked by motor. The motor is the engine which sets the wheel of the car rolling.

There are various types and models of cars, and various types of motor vehicles. In the first place there are machines with various horse-powers. This horse-power indicates the pulling strength of the engine. It ranges from about seven horse power in baby cars, to about forty horse-power in powerful Rolls-Royces. The Rolls-Royces are a particular type of powerful, smooth running silent cars. They are of course very costly.

Cars are of great convenience and help in enabling people to go from place to place very quickly and thus save time. They also help to carry goods and letters very quickly in places where there are not railways. Thus they help trade and commerce. The modern car is also the

most comfortable means of travel, with its rubber tyres, and its spring cushions, and its smooth speed, it makes travel very comfortable and pleasant.

30. The Aeroplane

The aeroplane is a wonderful invention of the modern age. Its machinery is very much like that of a motor car. It consists of an engine, a propellor, two large wings and a long tail. It is fitted with small wheels on which it runs along the ground at the time of ascending or descending, The engine turns the propeller round at a great speed. The propellor forces the plane against the wind and makes it rise above the ground. The driver of the machine is called the pilot.

People in the past used to fly with the help of balloons. But then there was the difficulty of steering them. An aeroplane can be steered in any direction.

By the invention of the aeroplane long distances have been shortened. In times of war aeroplanes render very useful service They fly high in the air, watch the enemy and signal his movements to the officers below. But all the same they have increased the horrors of war.

Just imagine the feelings of a man who is flying like a bird in the air. Who would not long for such a flight ?

ESSAYS

1. A WELL SPENT DAY

Outline

1. The place where it was spent.
2. The Zoo—interesting and instructive.
3. The Museum—its educative value.
4. A really well-spent day.

The Essay. During the last holidays, I spent one whole day in the Museum and the Zoo in the city of Lahore. Of course the whole of the day I was not in the museum or the zoo. I came out once or twice for my meal and my lunch. But the large part of my time that day was spent inside those two places. I considered it a very well-spent day because the sights I saw that day were full of interest and instruction.

After a light breakfast in the morning, we entered the zoo. In the extensive grounds in which the zoo is housed, we went from one place to another looking at the various animals, birds, fish etc. that inhabit our universe. The lion, the tiger, the bear, and the rhinoceros gave me some idea of the wildness and the ferocity of the Jungle. How terrible and awfully majestic these animals looked ! and how great must be the power of man that proved superior to their strength !

The deer, the stag that nibbled the grass and looked at you with soft timid eyes and ran with light steps across the parks, and especially their little ones with their soft clean fur, filled me with love for them. As I walked along looking at the various animals, the zebra, the giraffe and elephant and the monkey, I was filled with wonder. How wonderful is the universe and all that is in it !

Till about eleven o'clock that morning, my friends and I were wandering along, looking at the various animals : we found our walk through the zoo one of the most interesting and instructive of experiences. We learnt more in one day from the zoo, than many books on zoology could teach.

We returned home for our meal and next went to the museum. If the zoo gave us some idea of the glories of the creation, the museum gave us some idea of the history and the handiwork of the crown of creation—Man.

We first stepped into the historical section. We got some idea of ancient arts and crafts. We knew how our ancient lived, about their buildings, their pottery, their dress, their weapons, their ornaments and so many other things. We could form an idea of how they lived, and what sort of people they were. We went through several ancient documents of treaties, letters between kings and so on.

In the anthropological section we got some idea of how men lived in ancient times, and how men in other countries live at the present day. We coulo compare and contrast the features, dress and habits of men of different nationalities.

There were also a large number of paintings, and several excellent specimens of carving and sculpture. The more one saw these, the more one wondered about that skill of handi work that could imitate nature so very cleverly.

There were so many other things too, that gave us some idea of the life and work of man in mining, in the industries, in agriculture and in art. It was the most interesting and most instructive experience I had ; so when I came home that day, I felt I had closed a really well-spent day.

2. A COLLEGE HOLIDAY ON A RAINY DAY

1. A hot day.
2. The rain falls.
3. The college is closed due to fine day.
4. How we spent the fine day.

The Essay. The summer last year was particularly hot. The streams and rivers and tanks were all dried up and the trees and plants and the very ground had a parched look. The weather was unbearably hot, and dry winds blew, making it hotter still. The sky was frequently clouded but no rain fell for several days.

At last on Saturday night, after a day of terrific heat, the rains came down with thunder and lightning and a terrific downpour. First the hot earth was steaming, giving out its heat in the face of the showers. Then gradually as the rains persisted throughout Sunday, the heat really subsided. The wind became quite cool and all the trees and the plants took on a fresh look. Instead of the parched ground, we had roads and fields running over with water. Throughout the day, the sun was not visible in the sky. We were thankful for this. For the sun had of late been most unbearably hot.

Throughout Sunday, with brief intervals only, the rain was either drizzling or pouring, stopping only to come down again with fresh force and fury. Then on Monday, a pale sun peeped through the clouds. Sometimes the cluds shut out the sun. At other times the sun shone clear and bright out of the clouds. So we started for school as usual.

While most of us were on the way to college, the sun became suddenly dim and the clouds gathered thick and dark. Then with equal suddenness the rains descended on us. Several of us who were on the way to college got drenched. At college too the terrific pattering of the rains and the dim light in the college rooms made any sort of work impossible. The boys talked of a rain

holiday. The boys who had got drenched in the rain were shivering and relieving themselves by talking. It was certainly not the proper atmosphere in which to hold a class.

The Principal must have thought so too, and a peon soon brought a notice to the various classes. The notice was just what it was expected to be. It announced no class work because of heavy rain fall.

The various classes dispersed noisily enough. Some of us loitered about in the corridors. Some went into the library to get some nice novel for the day's reading. One party went off to the parks. A few of the students went off in a party to the local tank to bathe and swim and play all sorts of water-sports. I thought this last procedure rather risky. So I walked home carrying a nice new novel under my arm. I had got it from the school library. It was a wonderful book. All throughout the day while it drizzled and showered, I sat cosily in a corner reading the book; and I never knew how the time passed.

3. A PROFESSIONAL BEGGAR

Outline :

Introduction. Beggars are very common in Pakistan.

Middle. A professional beggar has regular hours. He is very clever and can very easily discriminate between different types of people. He sits near the courts and addresses the farmers or appeals to the sentiments of the women.

Conclusion. The beggars do not deserve charity. Legislation is most essential to drive the beggars out of their present occupation.

The Essay. In Pakistan, begging is a profession adopted by some who are idlers. That is why we come across many a professional beggars. He is seen in cities and towns, especially at those places where people are credulous and simple folks. He wanders about in the

markets or the roads which are most frequented ones. His profession can flourish only at the places where many people meet.

A professional beggar has regular hours. He comes to the spot, where he usually sits by the side of a road, at the fixed time. He remains there all through the day and uses some pity-exciting phrases which he utters in a pathetic tone. His cleverness is proverbial and he can distinguish between different sorts of people. He knows how and in what terms to appeal to different men and women. Sometimes, he sits near the courts and addresses the farmers in a very pathetic tone. He would pray for their success in the law-suit. This being the weak point of the farmers, they immediately give him alms.

A professional beggar resorts to many tricks and artifices. He is generally clad in dirty and worn-out clothes. He ties bandages on his legs and pours out a lot of oil on them. They look greasy. Many flies sit on and hover round them. He exposes those positions of the leg for exciting pity. He cries with pain showing as if he has ulcers and boils which are incurable. Sometimes he sheds crocodile tears. When he finds a party of women, he rolls in dust, beats his breast and cries that his small children are dying of cold and starvation. He appeals to them in the name of their own children and showers praises on them. This appeal has its desired effect and the women give the beggar what they can spare.

When a professional beggar finds that the locality where he sits and begs does not respond any more to his appeals, he changes the locality with some other beggar.

We must remember that all beggars do not deserve charity. The deserving cases are few, those who are blind or lame, deaf or dumb or in any other way incapacitated to earn their living. Legislation is most essential to drive the beggars out of their present occupation. The deserving cases should be helped by the State and those who are able to do some work, should be provided with employment.

4. THE SCENE AT A TONGA STAND

Outline :

Introduction : A tonga stand is a noisy place.

Middle. The tonga drivers try to compete among themselves. They quarrel and use abusive language. The passengers are put to great trouble.

Conclusion. Steps should be taken to control the rough tonga drivers so that the passengers are not put to inconvenience.

The Essay. A tonga stand is usually a much crowded place. The vehicles are always coming and going. Those who come to a stop there discharge their passengers whose luggage is usually taken charge of by coolies standing there waiting for customers. Those who stand, awaiting the full complement of passengers, are in charge of drivers who shout loudly for the number of passengers they need before they will start.

There is always much noise and din at the place. The tonga drivers compete among themselves, each anxious to get prospective passengers for his own conveyance. As soon as somebody with the looks of a passenger turns up, he is at once set upon by half a dozen of these noisy fellows, each one trying to pull the unfortunate man in his own direction, with his luggage already scattered in the hands of some others of the tribe.

This is not all. The moving by one passenger into a tonga different from the one he originally intended to occupy at once becomes the cause of much wrangling and altercation between tonga-drivers. They abuse one another. Indeed, at times, they are prepared even to come to blows, just because one man's customer has been taken away by another. This frequent quarrelling reveals as nothing else does the innate selfishness of human nature. Men who otherwise fraternize with one another are prepared to break each other's heads just because one man pockets an anna that another thinks was due to him !

This is indeed a sad plight which makes it necessary that the undiciplined tonga-drivers must be controlled. Policemen must be posted at the tonga stands to ensure peace and order so that the passengers are not put to inconvenience.

5. A STREET ACCIDENT

Outline :

Introduction. Accidents are common now-a-days. Place of occurrence.

Middle. A bus crashed against a tonga and the tonga struck me. I found myself in the hospital.

Conclusion. Three passengers of the tonga died on the spot. The bus-driver was arrested.

The Essay. Street accidents are so common now-a-days that they seem to be a feature of our modern civilization. Speedy cars and tiucks are responsible for a considerable loss of human lives by street accidents every year. Their number can certainly be reduced if greater care is taken by drivers and more vigilance exercised by the traffic police on duty. Strict traffic laws would go a long way in minimizing the number of accidents.

Once I was invited by my uncle to dine with him. My uncle lived in the heart of the town. The day was clear and fine but hot. I was a little discouraged because of the heat, yet I decided to keep the appointment. I, therefore, took my cycle and set out on my journey.

The street was crowded with cars, buses, rickshaws and cycles. The traffic presented a frightful confusion. Soon, I heard some shouts and there was a crash. A bus had dashed against a tonga and the tonga had struck me. I lost my senses. When I came to myself, I found myself in a hospital. My parents were on my bedside. My mother informed me that I had a narrow escape in the accident. Only I had received bruises. It gave me much pain to learn that three passengers of the tonga had died on the spot. I was surprised to discover that I had received no injuries at all but only bruises.

The bus-driver had been arrested for negligent driving. Soon, the police arrived in the hospital for investigations. They also recorded my statement for I was an eye-witness to the accident.

This was the first time in my life that I had witnessed an accident. Even the recollection of the scene now after such a long time gives me a shiver.

6. FUNNIEST INCIDENT IN MY LIFE

Outline :

Introduction. A dark night. I am walking along a lonely road.

Middle. (*i*) A burial ground. Fearful stories about the place.

(*ii*) Something greyish in a bush. A pair of eyes watching me. Great fear.

(*iii*) A donkey braying and bounding away.

(*iv*) Great relief.

Conclusion. Baseless fear.

The Essay. It was a very dark night. I was passing along a road leading to my village. I was alone and my mind was full of fear. The wind was sobbing and sighing in the trees overhead. At times I heard the cry of a night-bird.

The road passed near a burial ground. In our village there are old men who tell us that they have seen ghosts there. I remembered those fearful stories as I came near the burial ground. There was a bush on one side of the road. It was so dark that nothing could be seen clearly.

Coming near the bush I heard a rustling sound. I stopped. My heart almost stopped beating. I knew there was something in the bush. Taking courage I took a step forward. Again I heard that sound. I went nearer, and soon found that two large eyes were watching me. These eyes were glowing in the dark.

Imagine the state of my mind ! I could neither go

forward nor go back. I stood rooted to the spot. I was very near the burial ground where the ghosts come out of the graves at night and play with human skulls !

Suddenly, there was an ear-splitting cry, and a huge grey form bounded out of the bush and ran away. A donkey——.

I could breath again——A donkey after all——I laughed out. And just, then my fears left me. I laughed loud and long——Soon, I could see the lights of my village. Reaching home, I told every one my story. It is indeed the funniest incident in my life.

7. MY AIM IN LIFE

Outline :

Introduction. An aimless life achieves nothing. It is like a ship without a rudder.

Middle. Different aims in life.

Conclusion. I wish to become a Minister for various reasons.

The Essay. The ambition of everyman or woman in life is determined by his or her temperament. A man of quiet disposition likes a teacher's life, but a man of active habits prefers a soldier's life or a politician's profession to everything else. A man who wishes to amass wealth thinks of joining the army, or starting some independent business ; a man who is an ascetic and wishes to do good to others thinks of curtailing his needs to their lowest limit and of turning his hand to social reform.

Many people seem to have no definite aim in life. They are like ships without rudder, sailing to no definite port, blown here and there with every change of wind. They live an aimless life ; and what they do, and what they become, is largely a matter of chance. Such people achieve nothing.

Different people have different aims in life. Some aim at wealth, some at power, some at fame, some at

business, some at scholarship and the possession of knowledge.

I for one like to be a Minister in charge of some portfolio in West Pakistan. I do not like to be a teacher, because in it a man has to work very hard and be content with very low wages. It is a profession full of monotony which can never satisfy a man who has some push and pluck in him. I do not like to be a priest, because a priest thinks that other people are base while he is noble and holy. I do not like to be a doctor, because a doctor lives by the diseases of other people. His tastes become morbid, and he has no eye for human beauty. I hate lawyers because they seem to thrive on the quarrels of others. Peace and harmony are dangerous for them, for they take pleasure in seeing human beings fly at one another. I like to be a politician so that I may be able to become a Minister. I have reasons for that.

In the first place, a Minister is a power for good in the country. If he is placed in charge of education, he can remove ignorance and make people literate and cultured. He can open schools and make education free and compulsory. In short, with whatever duty he is entrusted, he can do good to people. He can also give a lift to struggling young men and satisfy the aspirations of ambitious men.

In the second place, he can satisfy his own love of power. It is this love of power which incites every young man to make untiring efforts, and makes him live laborious days. A Minister has authority over many people. In the third place, to be a Minister is to have a lucrative office. It fetches a fat salary and makes one's life easy and comfortable.

8. A FIRE IN A CITY

Outline :

1. How it started—its progress.
2. The rescue work.
3. Damage caused by fire.

One of the most terrible sights I have ever seen is a fire in a city. One gets an idea of the utter helplessness of man in the face of one of the primal elements, namely fire, and one is awed by the sense of destruction and desolation caused by it. It becomes all the more terrible and awe-inspiring, if the fire breaks out during the night. Such was the fire that I once had occasion to witness.

It was at about eleven o'clock in the night. Most of us in the neighbourhood had gone to sleep. All at once there was a cry of "Fire! Fire!" One could hear the patter of innumerable feet in the streets and people who rushed up added to the loud outcries "Fire! Fire!" A large crowd had assembled in the street by now. There was a lot of shouting and talking. But except for a few people who threw buckets of water over the shooting flames, nobody seemed to be doing anything.

It was mid-summer. Everything was dry and parched as a match-stick. The premises that had caught fire, were the lower portions of a building where chemicals and other combustibles were kept. Nobody knew how the fire had broken out. It was guessed that the electric wiring in a part of the building might have set fire to the wooden portion of it. The combustible material inside and a very strong wind that blew, added to the fury of the flames. They leaped forth with added strength every minute and threatened to envelope the whole street.

Amidst all this were heard the cries of those who were caught up in one of the upper storeys of the burning building. All outlets of the building were practically enveloped in smoke and flames. There was only one thing to do. A few bold young men rushed out and go together a few ladders and tying them up, put forth a desperate effort to save them. The heat was terrific and the rescue most risky. But somehow it was effected. The brave rescuers fainted along with the rescued and they were carried away and revived by all sorts of first-aid treatment.

At last the sounding bell of the Fire-Engine was

heard. First one and then another rushed up, the fire man fitted the water-hose and while the anxious crowd waited and watched, the fire engine began to spout out water on the spreading flames. For two full hours they worked ; and gallons and gallons of water must have been pumped up. At last the fire was brought under control ; and a dark mass of stone with the wooden portions charred and disfigured was all that remained of a once fine building.

The sight that met our eyes in the morning was a dreadful one. It was a scene of loss and damage for every one connected with the building. Fortunately, there was no loss of life. Fortunately too, the building was insured ; and so the Insurance Company met the losses of the house-owner. But the people who lived in that building will never forget that night of fire.

9. A CONJURER (JUGGLER)

Outline :

1. His personality and dress.
2. His busiress not well organised.
3. Actual performance.

A Juggler is a common figure in Pakistan. He is generally dressed shabbily. His hair is long and grey and his face is quite sun burnt. His business is not organised because he does not advertise his performance nor improves his personal appearance.

I had an occasion to witness a very remarkable conjuring entertainment in the village of Shahdara. The conjurer was just an ordinary sized man with middling features. But his face had a set expression and his eyes shone keen and bright. His equipment were simple and were contained in a basket made of bamboo. There was a small box, too, in which he kept his few things of value. A boy of about ten was his sole help and assistant.

Hours before the conjuring began, the conjurer had begun beating his drum, announcing to the whole village

about his performance. It was a signal for people from various parts of the country-side togather round to come and sit in a circle. About a hundred people gathered round waiting and whispering expectantly.

The conjurer first entertained his audience with a few simple tricks and then went on to the two major tricks of the day. He took out his basket and passed it round to his audience to show that there was nothing in it. He then took out a mango, seed and planted it in the ground, poured some water over it. He then covered it with his basket, and lo ! there was a tender mango plant, about four inches in height, with young leaves on it. The spectators clapped their hands with delight. He then covered it again with his basket and repeated the previous process. On removing the basket once again the mango plant was seen to have grown one foot and there were some green mangoes on it !

Another very clever trick was the sword trick. He made his boy sit on the ground and covered him with his basket. He then took out a long sharp sword and pierced the basket through and through. Every time the sword came out covered with blood. The spectators were horror-stricken and held their breath. They thought the poor boy had been murdered by the conjurer. Then while everyone was anxiously looking on, he lifted the basket and lo !' There was nothing inside. The conjurer then clapped his hands, and the boy came running and laughing from among the spectators.

Loud applause greeted this performance and the spectators showered coppers and nickels on a cloth that the conjurer spread before them. He collected about three or four rupees that day and he salammed deeply and began packing up his belongings to go to the next village.

I have talked with several people regarding these two tricks but have never been able to get at the mystery behind it. Nobody could give me a satisfactory explanation.

10. AN EVENING WALK

Outline :

1. Need for a walk.
2. The benefits and pleasures of an evening walk.
3. The return.

The essay. The evening walk is very pleasant. When we are tired after the day's work at college, we wish to get out in the open and feel the fresh air beating on us. On such occasions, what we really want is an enjoyable evening walk.

I remember with pleasure several evening walks I have had in the company of my friends. Some days back the whether had been particularly hot ; and after the day's work my brother and I were feeling dead tired. It was not the work that had exhausted us. It was the heat of the whether. Hot winds had blown throughout the day. The earth and everything around us seemed to radiate heat. We were sitting languidly in our room when Ali came and hailed us. "Let us go out for an evening walk" he said. That seemed about the best thing to do so. We immediately started on our walk. We left behind us the city with its bare roads and long rows of brick buildings. We longed to go out into the open, to get out of the crowded streets and buildings. Soon we were in the suburbs of the city. The houses became fewer, the trees and the green plants began to appear with refreshing frequency and then the fields stretched forward in a long and glorious expense.

The breeze blew with a fresh coolness and a fragrance wafted out of the waving corn in the fields. The breeze refreshed us. The smell seemed to fill us with some kind of new life. Our spirits were elated. Ali is a good and entertaining talker, when he is in good spirits. He began to narrate several amusing anecdotes of his experiences in the village ; and we joined in the conversation with great zeal. Thus the walk in the healthy air along with the entertaining talk refreshed out bodies as well as our minds.

By and by we came across a small babbling brook which murmured by, carrying a scanty supply of water over parched fields. We walked along its banks ; and in places where the bed of the stream was deep and the trees grew on the banks, once could hear a soft and delightful music. It was all so very enjoyable.

The sun had gone down and darkness had set in when we retraced our steps in the direction of our homes. We left tired now ; but it was the kind of tiredness which asked for food and sleep. It was a healthy sense of tiredness. We reached home and had a hearty meal and a dreamless sleep. Next morning when I awoke I felt so fresh and vigorous that I wondered what exactly was the matter. Then I remembered. It was the previous day s refreshing evening walk.

11. MY DAILY LIFE

Outline.

Introduction. Getting up—morning programme.

Middle. At college—playground—reading at night—holiday programme.

End. Planning of daily programme is good.

The Essay. As a student my life is simple and regular. Since most students are alike in their tastes and habits, I think that my routine of life is the same as that of most students. I get up at six o'clock in the morning. Some people think this is a very early hour and that they cannot get up so early. I don't think so. If I go to bed early enough, and if I am not ill, I find it very easy to get up at six o'clock.

In about half an hour I finish my morning programme, and have washed my teeth and taken my bath by 6.30. Then I have some time to spare to help father or mother in the work of the house. At seven I have a light refreshing drink of milk or tea and in another ten minutes, I am ready for the work of the School. I prepare in advance the lessons to be dealt with in the school that day and finish my home-work. If I have time to spare, I go

through some of the old lessons, or read some library books to improve my general knowledge.

At 8 o°clock I take my breakfast, and I am at college by 9 o'clock, and quite in time. The further programme is of course well known. I read English. Urdu, Civics, Economics and Persian. By 1 p.m. we are free. I return home and have my lunch. I take rest for two hours. At 4. P.M. I go to the play ground to play football. I have a great desire to learn and play tennis. But father says it is a costly game and that we Pakistanis, as a nation are too poor to afford it. It cannot become our national game. I think he is right about it.

Returning home by seven I take bath and then I take a light supper. A light supper is a great help to good and refreshing sleep and an active getting up in the morning. Further it enables me to work for some time at night, and finish my home-work.

On Saturdays and Sundays my programme is different. Most of the time on Saturday I am busy with my old lessons ; and in the evening, I am ready for play by four. On Sunday I take complete rest from studies. I go about visiting friends, going on excursions, sometimes writing letters, and talking and amusing myself with my parents and brothers and sisters. A Sunday spent like this is so refreshing. Monday morning I am active and ready for another week's work.

12. GARDENING AS A HOBBY

1. Gardening is a delightful hobby.
2. A little child feels very happy when he plants a seed in his little garden.
3. Children like to grow flowers.
4. A beautiful garden is a source of joy for everybody.
5. People have escaped to the gardens to cool their fevered brows.

Gardening is a delighted and most interesting hobby.

Its pursuit leads a man from 'Joy to Joy'. Many famous men like Lord Bacon have cultivated gardens with their own hands to drink deep of the beauty and Joy that result from the growing of plants and trees. The tending of delicate plants, the nursing of flowers,the trimming of flower beds, the uprooting of poisonous weeds and thorns, the covering of the fruits and vegetables to shield them from intense cold, and the watering of the flower-pots all give us occupation and Joy.

Think how great, down to the present day, has been the crop of pleasure gathered from 'the very littlest gardens, even in our modern, over-civilized and too sophisticated life ! Have you marked the Joy of a little child when the seed planted by its own hands in its own bit of garden appears with its first green shoots above the ground ? And the Joy of the boy who sees his golden daffodils dancing in the breeze knows no bounds. He grows, he expands, he leaps, he dances, he sings out of Joy. One cannot but be 'gay in such Jocund company.' To a young man the tending of beautiful flowers of various scents and hues is an education in itself. Besides deriving pleasure from such a Joyful pursuit, he will learn even from the most unostentatious flowers thoughts 'that do often lie too deep for tears.' He will know how to be beautiful like a rose, 'divinely tall and divinely fair, like a lily, pure and straight like a lotus, modest like a violet, and graceful like a willow.

Different people take pleasure in doing different things. Children take pleasure in planting flowers like roses, carnations, geraniums, daffodils, violets, and bluebells. Others like to grow the stitch wort whose radiant white flowers are a great attraction. Then there are others who are charmed by the purple glow of the ground ivy, while the periwinkle with its large blue flowers pleases others. Every one follows the pursuit after his heart's desire.

A beautiful garden is a constant source of pleasure. It forms a quite retreat where one can rest 'far from the madding crowd's ignoble strife,' soothed by the delicious

and fragrant smell of flowers, the sight of smooth, cool, well-trimmed green lawns, the beds of gay flowers and tender plants, and the delightful shade of tall and majestic trees. If such are the pleasures of the garden life, the value of gardening in life cannot be over-estimated. Gardening has helped many a soul to overcome the fever and worry of the world. In literature we have the example of Cowper who was able to conquer his alarming fits of depression by taking to the hobby of gardening In this way Cowper was able to snatch intervals of peace which made his life worth living. It is no wonder, then if people have from time to time escaped to gardens to cool their fevered brows, and have dreamt of a glorious Eden when surrounded by 'the fever and fret, of this work a day world, for

> "*Society is all but rude.*
> *To this delicious solitude.*"

13. PETS

1. Man needs company.
2. When human beings are not available, he loves the animals.
3. Love of animals teaches man to be kind and generous.
4. People like to keep birds and animals.
5. The birds and animals are attached with men and women.
6. It is a good hobby to keep pets.

Man is a social animal. He cannot do without company. He ever likes to pass his time in the company of his friends and acquaintances. But where these things are denied him, he begins lavishing his affection upon domestic animals. The common sight of a little girl playing with her favourite doll animal is very pleasing. It is not surprising, therefore, if we find grown-up people keeping domestic animals as pets.

The keeping of pets is a great factor in the development of the human mind. It teaches man to be kind and

generous towards animal. And a man who can be sympathetic to an animal cannot be cruel to his fellow-beings. He will always be considerate and kind in his treatment of the men with whom he comes in contact daily. A great bishop once remarked that the culture of a nation depends upon the love which its members show towards dumb and speechless animals. Says Coleridge in the Ancient Mariner :

"He prayeth best, who loveth best
Both man and bird and beast."

People like to keep both birds and animals as pets. Among the former may be mentioned canaries and parrots ; of the latter, the dog and the cats are the commonest examples, though sometimes people are found to keep even monkeys, hares, and deer as pets. Every one knows how parrots have sometimes been very useful to men in captivity in communicating messages to the quarters whence help is expected. Well-trained parrots are quite common and they serve many useful purposes. But the cat is a general favourite. As a kitten its playful ways are an unfailing source of delight and amusement. It is very watchful and its purring is always pleasing to the ear. It has often been found to have served its master faithfully. Once a cat saved its master's life by awakening him at mid-night. The master was so much overpowered by sleep that he did not like the idea of leaving the room. But the cat purred so furiously that the master was made to leave the room and go where there the cat was. He was just in time to extinguish the burning coal that fell on the neighbouring bales of cotton. The only fault of the cat is that it is a great enemy of birds and mice, and often wounds man's feelings of pity and sympathy for them.

But even the cat is not so favoured a companion as the dog is. The latter is perhaps the most sagacious of all animals. It soon studies its master's manners, habits, moods and temperament, and becomes indispensable to him. It accompanies him on his morning and evening walks, guards its master when he is sleeping, and saves

his life from his enemies whenever required. Not only this, it can recognise joy and sorrow and ever tries to offer sympathy. A man's dog stands by him in prosperity and in poverty, in health and in sickness. It will kiss the hand that has no food to offer ; it will kiss the wounds and the sores given by the hard knocks of life ; it will follow the master like a shadow though he may be driven forth as a homeless wretch in the wide world. And when death comes, it will be found watching with tearful eyes its master's grave. It remains true and faithful even to death. Monkeys and hares are not such great favourites with the people, because the former are mischievous and the latter timid, and so can bear no comparison with the dog as household animals.

14. The Duties And Responsibilities of student life.

1. Student life is preparation for the practical life.
2. A time for cultivating good habits.
3. Choice of company—diligence.

Student life is that part of our boyhood and youth which is spent in preparatory training for the practical duties of manhood. Not only boys and youth in schools and colleges, but even those who receive training in workshops and laboratories are students.

Student life may be called the seed time of life. What we sow then, we reap in advanced age. But at that stage very few realise the importance of this fact. We are then strangers to stern realities of life. Hence most youths are likely to grow thoughtless and irresponsible unless they are properly trained. It is the duty of parents and guardians to bring home to their wards their duties and responsibilities.

In student life we should cultivate good habits and avoid forming bad ones. Man is bundle of habits. All our qualities are but the result of the habits that we have formed in our early years. We are laborious or lazy, honest or dishonest, sympathetic or indifferent, according as we have been in youth. We should be particularly careful not to form bad habits.

While we are students, our understanding is immature and our intelligence imperfect. We have then seen but little of the world. We are not in a position to judge between right and wrong. So we are not the fittest persons to decide what habits we should cultivate and what we should avoid. Our sense of responsibility is not sufficiently developed. Hence the best course for young students is to allow themselves to be guided by their elders.

Next in importance is the choice of company. We can, from boyhood, instinctively judge which of our companions are good and honest and which of them are bad wicked. Our guardians, teachers and even neighbours praise in our presence the boys whose company we should seek and whose examples we should follow. They also warn us against mixing with lazy and wicked fellow students. It is the duty of every student to shun lazy and wicked associates, however tempting their company might be.

The next important duty of a student is to be diligent Of all the habits that a student can be advised to cultivate in his early years, the habit of diligence is the most important. Diligence makes up for deficiency in memory or even poverty of intellect. It works miracles in the intellectual world. Even a man of genius can, as a rule, achieve little, unless he is industrious.

Thus we should, when we are still students, form good habits and get rid of bad ones, for new habits are easily formed but old ones, cannot be easily given up.

15. WAR AND WOMAN

Outline.

1. Meaning of war.
2. It stirs the whole country.
3. War demands work from everybody.
4. An average woman can render help in several ways in the war effort.

5. She can serve as a nurse.
6. She can give first aid in the battle-field.

The Essay. War means horror and terror, bloodshed and man slaughter, it is murder and massacre of infants and babies ; it is the dance of death. It seems clear that women, soft by nature and sweet by temperament, are not fit for any kind of war service. War is a man's concern, why should a woman take part in it? She is taught, "Man for the sword, and for the needle she". Why then she should be dragged out of her home, and be employed in the noble game of shooting man and women ?

But when a war breaks out, the whole country is stirred to its depth. Nobody in the realm can afford to remain idle. Everybody must take part in some sort of activities in furtherance of the purpose of war. He or she who does not do so, is regarded as an enemy of the country. War is a period of national sorrow and suffering. It calls forth all the national resources of a country to fight the enemy, and a nation's half, the female folk can no longer remain busy with "the needle", if she realizes fully that her fate is bound with that of her brother. She feels that the result of a war affects her as it does her brother. When a country is plunged in war, its woman folk must take their share, and shoulder the responsibility. When a house is set on fire, it is no argument for a woman to say that it is the clear duty of men to put fire, and remain herself in her sofa with a novel in her hand. Necessity knows no law, respects no custom and honours no etiquette.

Generally speaking she is not fit for any hardwork, a work which demands a strong masculine nerve. But there are men among women, and women among men. So the mere sex is not the determining factor. As for an average woman, her services may not be employed to bomb an enemy dock, or to torpedo an enemy ship. She has her duties in other spheres, duties as important as of those serving in the fronts.

But various are the ways in which an average woman can play her glorious part in war effort. It is true that a large number of people is required to fight in the front, but it is equally true that a large number of people is required in various defence services, and in ministering to the needs of those who are engaged in fighting. Since the days of Florence Nightingale the services rendered by women nurse in war-fields are unique. Women members of the Red Cross Society, save many a wounded soldiers from the jaws of death.

It her services in the field are unique, her services in the defence work are equally important. When the enemy planes approach and the sirens begin to sing often with the anti-aircraft guns fire in chorus it is she who renders first aid to the injured in an air raid. Along with the men, she studies the marks of identification of a plane and determines its character friend or foe.

No less important are her services at home. She is incharge of the children, children rendered homeless, children turned orphans—the future of the nation. War is a drain on man power. When men are away much of the duties previously performed by them falls on the shoulders of the women. Performance of these duties by women releases men, and relanses all men of fighting age to take up duties calling forth the harder labour. Adam cannot march in' the battle of life without Eve by her side for, the man's cause is as well the woman's and men and women rise and sink together.

16. MANNERS MAKETH MAN

Outline :

1. Qualities of a gentleman.
2. Meaning of politeness.
3. Politeness is indispensable for all.
4. Politeness covers many faults.
5. Sometimes, manners are misleading.
6. Manners are always very effective.

The Essay. In the twentieth century the highest tribute which can be paid to a man is to call him a gentleman. The word "Gentleman" sums up, for us, all that is desirbable in a man. But you can no more have a gentleman without politeness than a book without paper. Says Chesterfield, "I really think that next to the consciousness of doing a good action, that of doing a civil one is most pleasing, and the epithet that I should covet the most would be that of wellbred". And this is true. It is not given to all of us to be great and good, but we can all earn a name for politeness and good manners.

Politeness comes from the Latin Polio, 'I polish.' To be polite, therefore is to be polished and elegent in manners. It is to be pleasant, agreeable and courteous; it means that we are not cold disagreeable and repellent. It is what Johnson calls the 'never given any preference to oneself'. It is to honour not only those to whom honour is due, but all, irrespective of their position in life. All of us would like to please and win the golden opinions of those who are better placed in life than we are, but only a polite man will try to please all, young and old, rich and poor, big and small. He will try to put the humblest man at ease in his presence, and will give him the impression that he is speaking, as it were, to an equal and a compeer. It will be his business to show him that he loves him as himself, and there is no gulf separating them. Politeness has always been a hall mark of noble minds. Washington took his hat off to a negro. Christ washed the feet of his disciples. A man reprimanded Washington for showing so much regard for the negroes as to take his hat off to them, and he said, "Do you like I should be outdone in courtesy even by the negroes." This is the language of a polite man—a man who respects all alive, and is full of regard for others.

Politeness is indispensable for all. A man who is out off from the world and never comes across any other human being may afford to impolite, but a denizen of this world cannot be impolite with impunity. Polite-

ness, it has been said, is the oil which makes the machinery of society run smoothly. It is, therefore, that a Frenchman went to the length of saying that she could not tolerate a breach of good manners, though she could never be put out by insults. Thus politeness is of the utmost importance for us. A salesman requires it most, if he has to dispose of his goods. The bank clerk, the shop boy, and the assistants stand much in need of it to carry on their work efficiently. A professor needs it because he has to deal with the students, the principal of a college needs it if he has to manage his subordinates satisfactorly. An officer requires it if he likes that his subordinates should sweat for him and hold him in high esteem. A boy requires it if he is to be respected by his class fellows, and a student should possess it if he is to be looked upon as well-bred. But it is to be remembered that politeness is not reserved for the few, it is, on the other hand, diffused as a general blessing.

Not only is politeness to be practised by everybody but it is also to be practised at all times. Politeness should not be like a Sunday Suit which is put on and taken off at one's sweet will, but we should make a habit of it—make it, as it were, a part and parcel of our life. It is not enough to be polite to our friends only, but true nobility consists in being polite to strangers also. In fact, the more polite a man is to outsiders, the greater nobility of soul does he possess.

At the same time politeness covers a multitude of faults. A man may be good at heart, but he is sure to be misunderstood if he has a rough exterior. On the other hand, a man may be treacherous at the heart, and may yet remain popular if he has endearing manners. Thus agreeable manners are a passport to success. People judge things by appearances, and since our manners lie on the surface, we are apt to be judged by them.

Yet this does not mean that manners are a true index of character. Sometimes manners are misleading but, whatever they be, they are always effective. They are the visible expression of a man's inward nobility.

17. HOPE

Outline :

1. What is hope ?
2. There is a close connection between good spirits and hope.
3. Hope is everything in life.
4. A man who loses hope loses everything.
5. There is no gain without pain.

The Essay. What is hope ? It is always for something better and happier. We always believe that what is to follow will be better than what exists at present. Our hopes ever lie in the future, and we always believe that the future will be golden, though the present is accursed. Hope paints life in glorious colours, and shows that the better is still to come. Hope is a luxury, a tonic which strengthens us and drives away weakness of all sorts.

We have always seen that there is a close connection between good spirits and hope. Who are the pessimists ? They are those who are weak in body whose blood supply is scantly, whose appetite is not keen, and who have a low margin of physical energy. People who have inherited weak and ailing bodies, or have been a prey to foul and chronic diseases are always pessimistic. Optimism, it is said, is a question of abundant blood supply. Take the case of Nietsche. Nietsche was a chronic invalid, and was, therefore, was given to fits of pessimism. Falstaff who had a strong body and a healthy appetiteever was full of hope. Thus health and hope go together, and health makes us hope for better things. A man who is diseased has no power of resistance. He soon falls a victim to despondency. He succumbs to temptations, and daunted by difficulties. On the other hand, a healthy man hopes always of the best. Difficulties do not frighten him, and temptations cannot lead him astray. In this way hope is a corollary of health.

And hope is everything in life. What is it that makes us put up with the stings and arrows of fortune ? What

is our mainstay when we are fallen on evil times ? What is it that cheers the doomed convict in his dungeon ? What enables us to bear the ills of life? It is hope. A man may be starving, but if he has hope he will put up with the prevation. But hope is not confined to this world only. Martyrs die for their religion, because they have hopes of reward in the next world. Lovers die, but they hope for reuenion in the next world. We read in 'A Tale of Two cities' that Sydney Carton willingly braved death to save a friend. When he was being taken to the place of execution in a cart, his face beamed with hope because he knew that he would be accepted by God. All religions inculcate hope in us. We are told that the darkest day will have an end, and there will be a silver lining to every cloud. It is only the hope of both things in the next world which enables us to face death without fear.

Thus we find that hope makes life worth living. It is that which teaches us how to live without having our heart broken. A man who loses hope loses everything.

18. LABOUR

Outline :

1. Labour is essential for success in life.
2. All good things are the fruit of labour.
3. Labour is also essential for nations.
4. Labour is indespensable for success in life.

The Essay : Labour is essential for success in life. God has created many things, but all these things can be obtained only by means of labour. The mines are full of gold. but the precious substance must be dug. The ocean conceals pearls in its depth, but a man must dive deep in order to find them. The earth yields corn and fruit, but the hard soil must be ploughed if we are to reap a good harvest. The fruit hangs on the branches of the tree, but must climb them if we are to pick it. In fact, all good things are the fruit of labour. A student can never get high marks in the examination if he does not work hard. If a lawyer wishes to be at the top, he must burn the mid-

night oil ; and if a doctor wishes to earn fame and wealth he must sacrifice his rest. Thus labour is the price we have to pay for all the good gifts of life.

Labour is necessary not only for individuals, but also for nations. The Dutch are the most industrious people, and we know they are in a flourishing condition. The Americans are very hard-working, and therefore so rich. The Japanese are very industrious, and have made their country one of the six big powers in the world. The people of less advanced countries are, on the other hand lazy, indolent and dreamy. Their backwardness may be attributed to their lazy habits.

Thus labour is indispensable for success in life. We have known many poor men who have attained eminence in life by dint of labour. Benjamin Franklin was the son of a tallow-chandler. He began his life as an apprentice to a painter, and died as the most honoured American citizen. When Peter the Great ascended the throne of Russia he found the country sunk in ignorance and poverty. He did not like to roll in luxury like other princes, but worked with his own hands as a ship-wright in the dockyards of Holland. His subjects were surprised to see their monarch doing this rough work, but he know that Russia could not hold her own among the nations of the world if he did not set an example of hardwork to his subjects. The king worked like a menial and toiled like a galley-slave to glorify Russia. The result was that schools were opened everywhere in Russia, trade began to flourish and the people became more and more contended.

Thus there is no gain without pain, and industry is the price which we must pay for any eminence in life. People who are full of sloth are a prey to miser and poverty. The drones are always singled out for the hardships of life and drag on a miserable existence. We are the architects of our own fate, and can make ourselves great only by hard work.

19. NATIONALISM

Outline :

1. Nationalism is a noble virtue.

2. It has its limits.

3. We must subserve narrow interests to preserve International goodwill.

4. Hope for peace and prosperity.

The Essay :

Nationalism is a noble virtue. It urges a man to do all he can for the good of his country. A true patriot loves his country passionately, and gives his life to its service.

Nationalism is a worthy ideal only to an extent. The moment it crosses that limit and becomes a menace to other Nations and a threat to world peace, it needs to be fought and fought vigorously. If we have to preserve peace and international goodwill, we must subserve narrow interests to the needs of Internationalism and world peace. If the world is to survive and peace is to prevail, narrow nationalism, political and economic exploitation of one nation by other must give way to the ideals of justice, equity and fairplay. If there is exploitation, if there is class conflict and if there is the resultant conflict among the interests of nations, world cannot be made safe for peace. Unequal economic dispersal and disparity in development and living standards also breed conflict. We have, therefore, also to ensure not only political liberty but also economic liberty and proportionate dispersal of prosperity and the fruits of science and technology. Peace and security can also not come if there is racial conflict and discrimination and there is an attempt to harass and victimise coloured people by misguided ' White men '. All these produce conflicts.

It cannot be denied that in the world as it is today there are conflicting interests among different countries

that divide the human race. But would it be wise and prudent to concentrate on conflicts alone and take away our eyes from points of common interest that seek to unite the world ? It is indeed heartening to note that with the change leadership in countries that constitute two warring camps a fresh air is blowing in the international field and the United Nations, that repository of the mankind's hopes and aspirations of world peace has decided to observe 1965 as the year of international co-operation.

There is no doubt that if nations, forgetting the points that divide them, concentrate on common points and endeavour to extend the area of co-operation, world might yet be reunited in the might adventure of ushering in peace and prosperity. The choice before the world is two fold. Either to co-exist or co-destruction, in the event of a third world war made more destructive as a result of piling up of atomic and nuclear weapon by big nations. Let us hope that leaders of the world, in their wisdom, would vote for peace and prosperity.

20. WHICH IS PREFERABLE—A BUS OR A TRAIN ?

Outlines :

1. Buses and Railways are our chief means of communication.
2. No faith in bus travel.
3. Bus Travel is dull and uncomfortable.
4. The journey by train is safer.
5. Preference for train journey.

The Essay :

In our country people travel from one place to another either by bus or by railways. Buses and railways are our chief means of communication and transportation. Thousands of people regularly cover long distances in buses and rails. Be it a villager or a townsman, both have their share in these blessings of modern travel.

We want to see our relations living in a distant place, or we wish to see the enchanting scenes of Nature, or we desire to undertake a business tour——buses and trains are always there to serve us. They do not only save time or make our journey comfortable but also we find them much too economic.

This introduction is, however, in no way an apology for the ever-increasing number of bus accidents in our country or the inconveniences faced by our average railway traveller. Personally, I have lost faith in a bus travel. Just yesterday I read a news item——"a bus turns turtle (الٹ جانا) 10 passengers killed, many injured." My heart began to sink with gloom. How cheap has the human life become ! I woefully (غم سے) think over it. Every day we find these accidents taking place around us. And yet no precautionary measures are adopted ! I have almost started hating the bus.

In my early days I loved to ride a bus. I still remember those pleasant journeys which I used to take frequently from to my town my village. It was a chi'd's pleasure then. Now it has turned into a grown-up's dislike. I would prefer a journey by train even if I am to spend more time and money, and the distance is also short.

The very structure (بناوٹ) of a bus is enough to fill my heart with terror. It is all a dull and choking atmosphere inside a bus. One has to cling to his narrow seat ; there is hardly any space to sit easily or then to stand freely. Then your journey starts You have hardly covered a mile or two that you will find the bus stopped because someone by the roadside has waved to the driver and wants to get in. Again your bus takes speed. You are running by fields, farms, barren lands, when all of a sudden you experience a sharp jerk in your body. Perhaps the driver had turned the bus slightly off the road in order to give way to another bus coming from the front side. The bus moves on, taking and discharging passengers. And you are all this time cursing (قسمت کو

برا بھلا کہنا)your stars. Everything you have to bear (برداشت کرنا) ; you cannot protest to the conductor for overloading, or to the driver for overspeeding. Such an experience offers a bus travel to those who love travelling, or those who have to travel out of necessity. How unsafe it has become in this age of growing industry and mechanization to travel by a bus !

The journey by a train, on the other hand, is much more calm and safer. A train compartment is spacious (وسیع) and equipped (آراستہ) with all facilities. There are no frequent stoppages. Time schedule (پروگرام) is regularly abided by (تعمیل کرنا). In our country a number of fast and passenger trains are run. One can have one's own choice. Sometimes you do face inconveniences in a railway journey——such as overcrowding, lapses (غلطیاں) in the arrivals and departures of trains etc. But the feeling of safety that you feel while you are in a train supercedes all your worries (ختم کر دینا). In short a train journey is very safe and smooth. While in a train your mind is free of the aforesaid (ابھی ابھی بیان کردہ) worries, therefore you enjoy the scene around you. You see long stretches (ٹکڑے) of greenery and white land clinking by (جھلک دکھانا) you sea streams, rivers, canals, hills all passing before you in shifting vision——and you are absorbed in all that. I have ever enjoyed a train journey on this account.

But alas you cannot always have railroads in this country. Still road travel has to be undertaken by majority of our populations. Our rural areas are mostly linked with towns by roads. We have only a limited railway track. Hence one has to travel by bus out of sheer necessity. Thus buses have multiplied in number. With this multiplication has increased a competition in the trade. And the result is quite obvious. But owners

are dominated (مغلوب ہونا) by their commercial interests. There is a run-and-tip race in the roads. Buses try to overtake each other. They collide or turn down in these 'pastimes'—(تفریح طنزیہ استعمال). The worst part of all this is that there is no attempt to widen the roads. Sometimes accidents take place merely because roads are narrow or roughly constructed. I genuinely (یقینی طور پر) believe that if our bus owners try to consider the interests of the poor passenger also——whose fate is in their hands while he is in the bus—they can minimize the dangers which have gradually rooted in a bus travel. Our administrators can exercise an effective check on these bus owners by forcing them to work for the betterment of public. They can further make a bus travel safe by building smooth and broad roads and broadening and repairing the present ones.

I, therefore, conclude by reaffirming my likeness for a train journey. The ease, smoothness and comfort allied with a train journey make it my favourite.

21. HUMAN PROGRESS

Outlines :

1. Life—growth, progressing.
2. Idea of progress quite new, Education made us to realize that.
3. Progress means a change—a gradual and steady change for the better.
4. Importance of work in achieving progress.
5. Arnorld's definition of progress or growth.
6. Progress has not given us peace of mind.
7. Education lays the foundation of progress.
8. We are not spiritually contented. Problems of progress.
9. No violence, but peace and cooperation needed to realize the real purpose of progress.

Life is always growing; growth is indispensable (لازم) to life. Arnold says: 'It is in making endless additions to itself, in the endless expansion of its powers, in endless growth in wisdom and beauty, that the spirit of the human race finds its ideal.' There lies the idea of human progress.

Eversince man came in this Universe, he has been gradually and steadily expanding his powers——physical and mental. However, so far as the *idea of progress* is concerned, it *is quite recent*. In the ancient times, although men did advance in various fields of life, yet they were not conscious of such a thing as 'growth'. With the invention of machines and spread of *education man came to realize the force of progress.*

Progress means a change——change for the better. If we look around the world today, we will find it a far more comfortable place to live in than it used to be in the preceding (پچھلی) centuries. The modern world has made a great advance in the realms (دنیا) of science and literature, arts and crafts (ہنر), culture and civilization, commerce and industry, law and morality. But we have *not achieved this progress quickly or repeditiously* (تیزی سے). It has been in the making for a long time. *Our ancestors laid its foundations.* They gave a fillip (to push) to the wheels of progress. In the beginning they had to work hard to achieve something valuable for mankind. Later generations followed their forefathers honestly, on the same lines and achieved still more valuable results. Thus we find *that work*—hard work—*is very essential in order to achieve something great.* But mere work would not do. Sincerity, selflessness, a love for others should form the motivers of our work. Progress, to quote Arnold, is a *general* and at the same time, *harmonious* expansion of all the worthy and noble powers of humanity. Whenever people worked in that spirit, success came by itself to salute them.

We live in a highly civilized world. Our life is much more easy, dignified, and settled than that of our predecessors (پہلے کے لوگ) on this earth. We can rightly boast of progress in all walks (شعبے) of life. But *has this progress given us something akin* (مانند) *to happiness or contentment*? This is what each one of us might have brooded over (سوچنا) at one time or another, without arriving at a satisfactory answer.

We live in a world where people are masters of their own destiny (قسمت). They govern their own affairs. They live in an atmosphere of mental and physical freedom so that they can build themselves a strong people. To-day we live in an era (زمانہ) of democracy, which *is a long way from* autocracy, kingship, despotism (مطلق العنانی) and dictatorship (آمریت).

Then ours is an age of enlightenment—an age of "sweetness and light" as Arnold calls it. Great advance has been made by us in the field of knowledge. We have an unparalleled love for knowledge. *Education forms the mainstay* (ستون) *of all our progress*. It has helped us to explore (تلاش کرنا) new venues (مقام) of social, political and economic progress. The expansion of various branches of art and science would never have been possible without the kelp of education. There are three functions of education, in the words of Sir Richard Livingstone, namely: (*i*) vocational, (*ii*) social and political and (*iii*) Spiritual. Not only does education help us to earn a living, or become a good citizen it also helps us to acquire such virtues as honesty, uprightness, discipline, love for our fellow beings. It is a builder (معمار) of our charatcers. It is the backbone (ریڑھ کی ہڈی) of our civilization.

No doubt progress we have achieved, but in the

process some thing has been lost by us. We—each one of us feels that—feel ourselves *spiritually uncalm*. We pass a very mechanical life. We have grown greedy for wealth and power. Machines have created a gulf between the works and the employer. An open-mindedness in moral conduct has made our morals lax (خراب). We look upon each other with eyes full of suspicion and hate. Selfishness is corroding (جذب ہونا) our souls. Is that progress ?

Progress demands peace, sincerity, cooperation, labour and patience. It can't be achieved through violence. Hitler's example ; before us, wars cannot solve our problems. It is a great irony that today we indulge into unpeaceful means in order to establish or acquire peace. We have achieved progress, but it is a pity we have failed to channelize it. International (مناسب استعمال کرنا) amity (بھائی چارہ) is to be achieved only if we do away with the extreme nationalistic feelings that each one of us has today for his own country. The soon we do that the better place will this world be to live in. The real purpose of human progress can only be achieved thus.

22. ELECTRICITY

Outline :

1. Electricity is the most useful invention.
2. It is recognised as maid of all work.
3. The uses of Electricity are manifold.
4. Electricity is used in Industries.
5. Electricty is used for the cure of internal diseases.
6. Electricity is a blessing for the mankind.

The Essay. Of all the inventions of science made in the last century and the present, the invention of electricity has been easily the most useful. It has practically revolutionised the whole world. There is not a single phase of modern life that is not in some way or

other related to this important discovery. Electricity has been put to commercial use and its utility has been recognised by all.

It has been truly said that the present age is an age of electricity. Do we not find ourselves surrounded everywhere by various kinds of electrical apparatus that work for us? Has not our life become hopelessly dependent upon electricity? Do we not realise its power when for a minute the Electrical Genius stops working? Are we not then steeped in 'eternal gloom of the grave?' Are not then the factories, engines, and machines brought to a standstill?

Electricity is now recognised to be a maid-of-all-work. It is admitted on all hands that electricity like Ariel can do all kinds of work which we might require of it in our every-day life. We realise its power as we now travel at high speed on electric trams and railways, as we find our streets and homes illuminated with electric light, as we receive a telegraphic or a telephonic message and drive our mills or sit under an electric fan or switch on the radio to 'listen in' to music and speech broadcast from distant hands. Are not these sufficient miracles of electricity?

The uses of electricity in practical life are manifold. Indeed, modern industry and modern domestic life are wholly dependent upon electricity for their success. It is striving its utmost to bring within the reach of man all the comforts and conveniences of modern civilization, and is becoming a potent factor in the economy of life. Does not electricity help us in the transmission of messages from one place to another without any appreciable lapse of time? We owe to it the lighting of our great cities and even our homes. It helps in driving tramways, railways, motor vehicles and the machinery of all sorts. It cooks our food, washes our clothes, grinds our corn, sweeps our houses, burns the rubbish lying in the streets, heats our houses, burns the rubbish lying in the streets, heats our houses in winter and provides us with water in deserts.

Besides these electricity is much used in industries, both great and small. It is used for the purification of metals. What are electro-plating, electro-typing and electrogilding but marvels of electricity ?

But all the uses of electricity have not conferred so great a blessing upon the people as the use of it in the cure of internal diseases. It is here that electricity can be said to be an untold boon to the suffering human race. In diagonising the various symptoms of diseases, affecting the nasal passages, larynx and the urinary bladder, small elective lamps are used along with the instruments suitable for the exploration of these parts of the body. It goes without saying that in the location of foreign bodies and of urinary calculi, in the diagnosis of fractures and diseases of bones, the X-rays have caused quite a revolution. And it is now an admitted fact that various forms of skin-diseases can be cured by special electric lamps and that the growth of cancer and other morbid maladies can be checked by the use of X-rays. And as time advances and more and more researches are made in the domain of science, a day will become when electricity will prove a powerful factor in lengthening the span of human life.

23. SCIENCE THE ENEMY OF MAN

Outline :

1. The 20th century has shown that science is the enemy of man.
2. The modern war has become highly destructive.
3. The motives behind the Nuclear Tests are wickedly mean.
4. The present war is a scientific massacre of the human race.

The Essay. We are indebted to the scientists for the useful inventions which have made our lives comfortable, shortened the distances and brought nations closer but we cannot shut our eyes to the destruction and devastation which science has brought. It is not an unmixed blessing.

Science was regarded a benefactor of mankind in the nineteenth century, when it invented telephone, gramophone, sewing machine, printing press, railway engine and various other useful appliances, which added to the comforts of the people. But the twentieth century has shown that science is rather an enemy of mankind, because it has made the modern war highly destructive. The scientists all over the world are working day and night for inventing the deadliest and most destructive weapons of war. They delight in wiping out the whole cities and destroying the entire nations. For the sake of wealth and name, they take delight in acting as the agents of the Devil. That way they endanger the existence of the whole human race. They conspire with the politicians and the statesmen who sit at ease in their chairs, but inspire the ignorant public for the false glory, power and prosperity, and send them to the front lines in the war field to be blown to pieces with bombs and shells.

The motives behind their experiments are wickedly mean. They are quite devoid of the feelings. They play with human lives, by improving the appliances of war to bring out greater destruction. They feel proud in their heart in inventing flying-dragons and dangerous heavy bombs, which can wipe off the most beautiful cities within a few seconds. They possess the conscience of cruel and demoralised sinners. No amount of human suffering can dissuade them from their disastrous pursuits. They are not emotional, so they can't feel even the most sanguine suffering of the world. They take it as a matter of course. When they speak of their sympathy for the world. that is only superficial ; in the heart of their heart they are inhuman. They cannot take a humanitarian view of life. They know only how to destroy the beautiful works of God. They live for their selfish interests. Their patriotism, of which they talk so much is all nothing short of a fraud. They can give their inventions to the highest bidder in the whole world. Though they are clever and intelligent in intellect but quite cruel and wicked in their actions. They

sow the seeds of strife in the world and send mankind to rack and ruin. So they are surely the greatest enemies of the human race.

The present war is a scientific massacre of the human race ; which is brought about by heavy tanks, gun machines, bombers, planes, submarines, guns and poisonous gases. It works hevoc on a large scale and puts to the back ground, the bloodiest wars of the past. Thousands of the soldiers are blown off in the twinkling of an eye. The submarines are capable of destroying the biggest warships. Tons of ammunition and food-stuff are sunk to the bottom of the sea by the torpedoes who attack the supply lines of the opponents. If gaseous and bacterial warfare came into experiments we don't think if any one of the world would survive at all. When we think of these deadly weapons of war, we cannot but conclude that science is the enemy of man. If the activities of the scientists were not watched, and strictly controlled they would kill every body in this world.

24. SCIENCE IS TRUTH

Outline :

1. Scope of science.
2. Definition of Science given by Russel.
3. Different Theories of Economics.
4. However science aims at finding out the Truth.

The Essay. If we examine in calmer moments the meaning and scope of the sciences such as chemistry and physics, we have to be cautious about their claim to absolute precision. For instance, there are in the human body several glands such as the thyroid, the parathyroid and the pituitary which are called in human physiology ductless glands. They are so called because their secretion fall into the blood-stream directly and through any intermediary channel. The functions of these glands are the subject of both physiology and biochemistry or chemistry as applied to human physiology. Many laws have been suggested of their behaviour. But nobody can

ascertain with absolute accuracy the exact functions of such glands.

All of us are familiar with Newton's Law of Gravitation. It is said that this grand law of gravitation suggested itself to Newton when he happened to have seen an apple fall from the tree to the ground. But Einstein, the gratest mathematical physicist has discovered the law of relativity. This law has in certain spheres of physical phenomena superseded the Newtonian law of gravitation. According to Einstein, there is a region for high above the earth where the law of gravitation does not operate. This is called the post-gravitation field. At the present moment, all the physicists of the world have accepted Einstein's theory of relativity. But it is interesting to note that when somebody asked Einstein himself whether he believed his own theory to be absolutely correct, he replied with a smile, "I cannot say so". This means that though there is nothing to disprove Einstein's Theory of Relativity, there may arise some phenomena which will pull it down.

Bertrand Russel has defined science as an intellectual pursuit which is both impersonal and objective in character. In the twentieth century, Economics and Politics have been raised to the status of a science. But if we read the history of Economic thought, we find that different theories are advanced by different economists in order to explain the phenomena of the economic life of a person or a country. None of these rival theories can claim absolute precision, for each of them is imperfect and suffers from serious defects. Thus while some economists support Keynes's theory of investment control in capitalist economy, several American economists oppose it as essentially unsound.

In conclusion, let us remark that in the higher spheres of successful thought the tendency is to believe that science, however, perfect, cannot predict the events that are to happen tomorrow. As Bernard Shaw has pointed out that science cannot solve a single problem without raising half a dozen more awaiting solution. For

instance both America and Russia atomic weapons are being piled up in feverish haste. But nobody has yet invented anti-atomic measures. In medicine; though penicellin can cure many cases of blood-poisoning, yet it is not an infallible remedy. Cancer is yet baffling the deepest of medical researches, though radium-therapy may have cured a few cases. The aim of science is no doubt the investigation of the law of nature. But we should remember that the deepest secrets of nature will always elude the grasp of the scientist. However, science aims at finding out the truth.

25. Science in Modern Warfare

Outline.

1. The First and Second World War.
2. The invention of variety of bombs.
3. Modern warfare is a war of brains.

The Essay. The twentieth century has witnessed the most remarkable development of scientific warfare. During the First World War, the Germans invented U Boats and used them in submarine war. Invisible to the naked eye, the German U Boats infested the English Channel and the high seas and destroyed a huge amount of tonnage. Large cargo-carrying vessels scuttled and sent to the bottom.

Both in the First and the Second World War, aerial fighting almost reached perfection. Squadrons of Bomber planes used to shoot up into the air, whizzing through the sky, and dropped a huge load of bombs not only on the strategic points but also on innocent men, women and children. During the Second World War, when the German military aircraft used to attack the inland towns of England, the people were alerted by the sirens. Thereafter, they went down into the trenches where they had to pass long hours in extreme agony. Air borne Paratroops were often used in order to spring surprise on the enemy. Germany resorted to use this military strategy on more than one occasion, and, in the first phase of the war succeeded in attaining military objectives.

On this subject, we should say something of the variety of bombs that have been invented by the war-scientists. Gas bombs, time bombs and incendiary bombs are freely used in modern warfare. Nothing is, however, more dangerous than germ-carrying bombs. In the Italo-Abyssinian war, Italy used such bombs ; and in the resent Korean War, the Amercian troops, it is reported by the Russians and the Chinese, resorted to such tactics.

The pilot-less military aircraft is the latest advance in military aeronautics. Towards the end of the Second World War, Germany used their pilot-less aircraft in her attack on England. Again, by means of Radar rays one can determine the position and direction of the enemy aircraft. These inventions have made aerial fighting a highly technical game of mutual killing.

The most dreadful invention of science that are meant to be used in warfare are of course that Atom Bomb and the Hydrogen Bomb. After the conclusion of the Second World War, it was at first thought that America alone possessed Atom Bombs. But later it was known that the Russian also knew the art of manufacturing Atom Bombs out of uranium. Both the Amercians and the Russians have tested the destructive power of these dreadful weapon which they have been piling for some years past. The effectiveness of the Atom Bomb may be judged from the extent of destruction of life and property which the two such bombs caused when they were thrown on Hiroshima and Nagasaki. If the Atom Bomb is so powerful, one may well imagine the striking power of the Hydrogen Bomb which Russia claims to have invented.

In conclusion, let us observe that modern warfare is a war not of muscles but of brains. The best scientific talents are engaged in America, England and Russia for the purpose of inventing the most destructive weapons one can imagine. In aerial fighting we have anti-aircraft guns. Against submarine warfare we have asidic whereby we can locate the enemy submarine under the water. But so far no devices have been invented to ward

off attacks of Atom Bombs. We believe that unless the Western Powers who are in possession of Atom Bombs and Hydrogen Bombs are determined not to use them for industrial purposes, the world cannot get rid of its fear of war.

26. THE MARVELS OF SCIENCE

Outline.

1. Man is a tool using animal.
2. Science has increased man's speed in locomotive.
3. The contributions of modern science to medicine are marvellous.
4. Many germicides have been discovered by modern medicine.
5. Science will go on advancing.

The Essay. Carlyle, an English writer of the 19th century, said, "Man is a tool-using animal." By its use, the granite melts into dust before him ; he kneads glowing iron as if it were made of paste ; oceans are his smooth highway ; winds and fire his unwearying steed. Without tools, he is nothing, with tools he is all. These words though written in prose, read like a song in praise of scince and its miracles.

In our childhood, we read the fairy tale of Cindarella and the Arabian Nights. At the present day when we read the stories of the wonderful discoveries and inventions of science, and compare them with the fairytales, we feel that they are as wonderful and thrilling as the stories of Ali Baba and Forty Thieves or the Magic Carpet. During the period between the First and the Second World War and after, modern Science has made rapid strides. Nothing is more wonderful than wireless. If our forefathers could be brought back to life : they would gape with wonder at a modern radio-set. In the evening, when we sit by the radio, we listen to the most interesting music relayed from Karachi, Rawalpindi and Lahore. Television is the latest advance on radio-mechanism. It

is true that the range of television at the present moment is not very long.

Science has increased man's speed in locomotive in a marvellous manner. A modern aircraft carries mail as well as passengers. In the nineteenth century, it took about a month for a man to go to England. But to-day we can visit England and continent within a few hours. Telephonic messages and cablegrams have annihilated time in a way that lay beyond the wildest dreams of our forefathers.

The contributions of modern Science to medicine are marvellous. Formerly such diseases as Diphtheria, accompanied by such symptoms as ulceration of the throat and fever could not be treated successfully. But to-day Penicillin is the most wonderful discovery of modern science. It is made out of fungus. But in the 19th century nobody knew its wonderful healing power. To-day such diseases as pneumonia and bronchitis are easily cured by a few penicillin injections. It is administered also to patients who suffer from blood-poisoning.

Many, germicides have been discovered by modern medicine. Of all the germicides D.D.T. is the most important Formerly whenever cholera or any other disease raged in an epidemic form in a city, the people, used to kill like rats. But as a precautionary measure D.D.T is used extensively by the municipality of every town whenever the Health officer announces the danger of an epidemic. In fact, by successful methods the death rate of people in congested towns is controlled or kept within bounds by the Department of Public Health.

Nothing is more miraculous than the modern scientist's power to harness the forces of nature to the service of mankind. The different river project such as the Warsak Dam and Mangla Dam show how modern engineering can divert or otherwise control the large volume of waters of the rivers and use them for better cultivation of the lands.

In conclusion, we may observe that as science will advance, man will enlarge his sphere of control in the

kingdom of nature. The tremendous volume of electrical energy to thousands of Kilowatts which will be released when the Warsak Dam is complete will electrify many districts, besides Peshawar. Let them in all humility discover more and yet more wonderful things. But they should be all means be pressed into the service of humanity so that we may live in a happier and more prosperous world.

27. ATOM BOMB

The Atom Bomb is a weapon of destruction. It was first used by the Americans on the Japanese cities of Hiroshima and Nagasaki. On the 9th of August 1945, the Americans Superfortress bombers dropped on Hiroshima and Nagasaki two atom-charged bombs, with the result that the two cities were wiped out. Not a single of their eight thousand buildings remained intact. "The Atom Bomb is a weapon of mass destruction and massive retaliation (John Foster Dulles)".

The Atom Bomb is a bomb like any other bomb—the only difference being that in an atom bomb the explosion is based on nuclear fission which releases terrible fire and devastating energy. The fundamental principle of Atomic explosion was originally explained by the German Scientists. Later it was copied and exploited by the Americans and tested in the deserts of Nevada, Mexico. It was kept by the Americans a closely guarded secret, till the Russians stole it by espionage and still later British adapted it independently, but more or less with the same result. Whatever you or other may say about it, the fact remains that the Atom Bomb is the most deadly weapon of aggression. Not only its damaging capacity is very powerful and extensive, but also its after-effects are equally deadly. It is said that after an atomic explosion, the radio active particles of ashes, flying in the air, react very badly on human and animal body. The Japanese fishermen and bombed citizens testify to this fact.

The burst of Atom Bomb heralded a new era in

human history. The destructive capacity of the atom bomb being once displayed, it naturally took the great powers as it were by storm. Japan was smashed, Germany had been already humbled. By one lucky stroke of invention, the U.S.A, suddenly emerged out of the war as by far the most powerful military organization in the world. Britain the victor was bewildered. Russia began to feel uneasy on account of the implied danger. She lost no time in clamouring for international control of Atomic energy and banning of it as a weapon of war. And this opened a new chapter of international politics known as the 'Atomic diplomacy'.

It is reported that U.S.A. has utilised the Atomic power in the operation of her 'other conventional war weapons'. That is to say, they now have atom-driven submarine, atom driven automatic artillery and atom powered guns and so forth. If that is so, then it is perfectly legitimate to think that atomic power can be used to draw water, cultivate and irrigate land, drive power-mills and work other useful tools and motors. Cannot the world's economic prosperity be accelerated by the use of Atomic Energy? It can, but only if it is so intended by those who know its operation and manufacture.

The Atom Bomb has brought about tremendous changes in values and existing position of things. Thus overnight, small countries became neutralized as power factors. Even big countries which are scientifically backward, suddenly lost their position and prestige. It became simply a question of 'those who possess it' and 'those who do not'. The latter are militarily nowhere, whatever they might be financially, morally or populationally. In the Atomic war there are strictly speaking no neutrals. The whole war technique with its corresponding aspects of strategy and tactics has been revolutionized.

The Atom Bomb is and poses a real test of man's intelligence and wisdom. Shall we remain God's most unteachable animal? Or shall we use our wisdom and

kingdom of nature. The tremendous volume of electrical energy to thousands of Kilowatts which will be released when the Warsak Dam is complete will electrify many districts, besides Peshawar. Let them in all humility discover more and yet more wonderful things. But they should be all means be pressed into the service of humanity so that we may live in a happier and more prosperous world.

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The Atom Bomb is and poses a real test of man's intelligence and wisdom. Shall we remain God's most unteachable animal ? Or shall we use our wisdom and

convert what now appears to be a danger into an instrument of supreme human good of the future? The Atom Bomb is the red signal on the horizon. It is a danger hanging on us if we persist in our obstinate stupidity.

28. CONQUEST OF THE SPACE

Outline.

1. Attempts to conquest of space have been made at all times.
2. Examples of attempts made by Russia and America.
3. A bright future awaits us.

Ever since the dawn of civilisation, man has been searching for pastures anew and striving for a better life. All our scientific and technological pursuit has been directed towards this ultimate end. Efforts in the realm of science have made life now safer and more comfortable. Search for pastures anew has led man to track new grounds and explore the space. It is indeed a tribute to his hard work and perseverance and scientific genius that he has at last succeeded in conquering the space.

Almost half a decade back the advent of space age was heralded with the first successful manned space flight by the Soviet Union The conquest of space by Major Yuri Gagarin was hailed through the world as a great feat of scientific and technological achievement. It opened up new vistas of knowledge and kindled a new hope in the human breast and a feeling of joy and pride.

The first Soviet cosmonant was followed by others both Russian and Americans and the science and technology was the better for them. Each successive flight was an advance over the previous one and proved man's capacity to endure the rigours of a space flight beyond doubt. They not only helped in the collection of very useful data but also brought the day when the man has reached the moon.

A future, bright and full of vast potentialities, awaited the man—a future in which the great nations of the world, irrespective of ideological and other differences, would co-operate with each other in the furt er exploration and useful utilization of outer space. Indeed in his first major speech after he became the chief executive of the United States, President Kennedy spoke of the need of big powers co-operating in the great endeavour for probing the mysteries of the atom and outer space. All looked well for the future.

But all these hopes and expectations about goodwill and co-operation paled into significance in the face of sha p competition between the two space powers to gain supermacy in outer space.

The psychosis of fear has encouraged the two space giants to master the art and technique of the space flight, so that none of them could steal a march and gain an upper hand in the event of a possible atomic and nuclear war becoming a reality. What we are witnessing today is a keen competition between the United States and the Soveit Union and all talks of co-operation seem to have been thrown to the dustbin.

It would not be an untruth to utter, if it is said that instead of kindling finer sentiments, the space conquest has given rise to man's baser instincts. In a world charged with tension and sitting on the brink of a nuclear holocaust this could not have been otherwise. It has, however, shown to the world the loftiest heights to which man can soar and the lowest dspths to which he can degrade himself for political and other ends.

Scientific progress and conquest of atom and space spell both progress and prosperity on the one hand and destruction and devastation on the other. It is for us to choose as to what use we will put these researches and advancement. A nuclear war made more destructive and devastating by man's capacity to travel in space and undertake manned space flights might undo the ultimate object of all science a better world. We have to choose without delay which way to go.

The only hope for the mankind is that man wants to live in peace. This instinct has led the leaders of the two power block along with those of other countries to come to an agreement on the need for banishing nuclear tests. And it is not too much to hope that before long they would ultimately vote against war and in favour of putting knowledge of atom and space conquest to peaceful uses only for a better and prosperous world.

29. ATOM FOR PEACE

Outlines :

1. Effect of the falling of the first Atom Bomb on the cities of Hiroshima and Nagasaki
2. Armaments like the atom and hydrogen bombs have made war meaningless.
3. The fear complex results in war.
4. Atom can be used for peace.

The essay. Ever since the first Atom bomb fell on the unfortunate cities of Hiroshima and Nagasaki, the people all the world over have been yearning for a world free of nuclear threat. The world has experienced the rigours of two world wars and the thought of a third and an atomic war at that make the mankind tremble. That is why even as the last chapter of the Second World War was being written, man, in his wisdom, was taking steps for the banishment of war and its weapons. The United Nations Organization is an embodiment of the man's desire to live in peace and harmony.

Armaments like the atom and hydrogen bombs have made war itself meaningless. In the event of an atomic war breaking out it is now confirmed that nobody perhaps would be left to taste the fruit of conquest. An atomic war would mean complete annihilation of the human race. Even if there are a few survivors, they would be condemned to live in agony and fear of catching deadly ailments born out of Nuclear fission and fusi)n.

Even the nuclear tests bring in their wake their own

rigours radio-active dust and particles and make life miserable. It is indeed unfortunate and at the same time ridiculous that nations, while realising the futility of war should continue to perfect and stockpile a device which in their heart of hearts they know, would never be used. What then might be cause of this mad race for nuclear weapons ?

The fear complex from which the leaders of the two camps of the world suffer makes it imperative for them to maintain their supermacy over the other in every field of activity including the atomic sphere, lest, in the event of a showdown, they might have to court defeat. But this mutual fear of each other is limited only to the leaders and governments. If anything this alludes to a diseased mind and a perverted thinking. The common people all the world over love peace and do not want the act of war to be repeated at any cost.

They have been pining for peace and a world free of war. They want to co-operate in improving their lot and to usher in a prosperous tomorrow. And in this task they want to be strengthened and sustained by the advancement made in the scientific and technological spheres. But here the inter-play of power politics comes in and instead of being used for peaceful purposes the conquest of the atom and the outer space is being put to use for destructive purposes.

Peaceful use of the atom is still a far away cry. Atomic energy can and should change the entire face of the world. It can convert barren deserts into blooming fields, a stark requirement in these days of food shortages. It can help in banishing disease, taming turbulent rivers and making life more beautiful and happy. But alas, instead of opening up new vistas of peace and progress, atomic energy is being used as a weapon of war.

Thanks to the efforts of these enlightened men of century, these untiring soldiers of peace, a change is perceptible in the thinking of world leaders. Even the leaders of giant atomic countries like the U.S.A. and the

The only hope for the mankind is that man wants to live in peace. This instinct has led the leaders of the two power block along with those of other countries to come to an agreement on the need for banishing nuclear tests. And it is not too much to hope that before long they would ultimately vote against war and in favour of putting knowledge of atom and space conquest to peaceful uses only for a better and prosperous world.

29. ATOM FOR PEACE

Outlines :

1. Effect of the falling of the first Atom Bomb on the cities of Hiroshima and Nagasaki
2. Armaments like the atom and hydrogen bombs have made war meaningless.
3. The fear complex results in war.
4. Atom can be used for peace.

The essay. Ever since the first Atom bomb fell on the unfortunate cities of Hiroshima and Nagasaki, the people all the world over have been yearning for a world free of nuclear threat. The world has experienced the rigours of two world wars and the thought of a third and an atomic war at that make the mankind tremble. That is why even as the last chapter of the Second World War was being written, man, in his wisdom, was taking steps for the banishment of war and its weapons. The United Nations Organization is an embodiment of the man's desire to live in peace and harmony.

Armaments like the atom and hydrogen bombs have made war itself meaningless. In the event of an atomic war breaking out it is now confirmed that nobody perhaps would be left to taste the fruit of conquest. An atomic war would mean complete annihilation of the human race. Even if there are a few survivors, they would be condemned to live in agony and fear of catching deadly ailments born out of Nuclear fission and fusion.

Even the nuclear tests bring in their wake their own

rigours radio-active dust and particles and make life miserable. It is indeed unfortunate and at the same time ridiculous that nations, while realising the futility of war should continue to perfect and stockpile a device which in their heart of hearts they know, would never be used. What then might be cause of this mad race for nuclear weapons ?

The fear complex from which the leaders of the two camps of the world suffer makes it imperative for them to maintain their supermacy over the other in every field of activity including the atomic sphere, lest, in the event of a showdown, they might have to court defeat. But this mutual fear of each other is limited only to the leaders and governments. If anything this alludes to a diseased mind and a perverted thinking. The common people all the world over love peace and do not want the act of war to be repeated at any cost.

They have been pining for peace and a world free of war. They want to co-operate in improving their lot and to usher in a prosperous tomorrow. And in this task they want to be strengthened and sustained by the advancement made in the scientific and technological spheres. But here the inter-play of power politics comes in and instead of being used for peaceful purposes the conquest of the atom and the outer space is being put to use for destructive purposes.

Peaceful use of the atom is still a far away cry. Atomic energy can and should change the entire face of the world. It can convert barren deserts into blooming fields, a stark requirement in these days of food shortages. It can help in banishing disease, taming turbulent rivers and making life more beautiful and happy. But alas, instead of opening up new vistas of peace and progress, atomic energy is being used as a weapon of war.

Thanks to the efforts of these enlightened men of century, these untiring soldiers of peace, a change is perceptible in the thinking of world leaders. Even the leaders of giant atomic countries like the U.S.A. and the

U.S.S.R. have come to realise the need of peace and disarmament. It is a matter of great joy that earnest efforts are now being made in this direction. Already they have resulted in the signing of test ban treaty to which more than hundred countries have appended their signatures. This is a significant step forward towards the goal of complete and total disarmament and augurs well for the future of mankind.

30. IS SCIENCE A BLESSING OR A CURSE

Outline :

1. Man has become the Lord of three worlds of land, sky and water.
2. Science has scanned the sky.
3. It has measured the oceans.
4. It has restored eyes to the blind.
5. It has brought comfort to the weeping man.
6. It has invented new weapons of death.

The Essay. Thanks to science, man no longer is the helpless toy of the forces of Nature, but the proud lord of three worlds of land, air and water. Science has changed our outlook, our mental make up or thoughts and idea, and our dreams and imagination. We live, move and have our being in an age of science. There is no corner of a man's life where it has not its sway.

Science has scanned the sky, measured the oceans, flown over the mountains and wrested from Nature all her hidden treasures. It has restored eyes to the blind, hearing to the deaf, legs to the lame nay, even life to the dead. It is by science that a train runs, an aeroplane flies, and a wireless machine operates. It has brought comfort and safety to the weeping man. It has found out the ways to health. It has increased the joys of life by leaps and bounds. It has linked up the distant parts of the globe. Science has given food to the hungry, clothes to the naked, joy to the suffering, and comfort

to the rich. Indeed when we think of the triumphs of science we gape in wonder.

If science is a blessing, it is not an unmixed blessing. It is at the root of modern warfare. In modern warfare. men are merely the tools to carry out scientific inventions. In the laboratories of different nations, the scientists are engaged in vying (مقابلہ کرنا) with one another for the production of new and novel weapons of death and destruction. And the question has been raised, if scienoe is man's bane or boon. If science meant for man's happiness and joy, is used by man for his own death who can help him ? It is certainly no fault of science, if we go on multiplying engines of destruction. If science has invented ingenious methods of death, she has also invented ways of life.

"Vain is your science"—is not the feeble cry of a few poets and visionaries. There are thinkers respected by all, who do not join in the praise showered on science. They say that science is the root cause of all the ailments of the world. It has made life complex and crooked, and it has manufactured artificial wants and turned man sceptic. It has created problems unknown and unheard of before, problems which defy the ingenuity of man to solve. It is responsible for all the ills of industrialism, for the conflict between labour and capital, for the existence of slums and for the overworked, half-fed and half-taught millions of workers. They support the pure and simple life of pre-science days. They raise the slogan, "Back to Nature."

If science has given life to the dead, it has invented new and novel weapons of death. It has multiplied the terrors of existence and the horrors of war. If it has made life comfortable, it has also increased its woes and sufferings. In modern warfare science plays an important but a very ugly part. But it is not the fault of science.

But the call to go back to primitive life is the sigh of a chained man within the walls of prison house. It rises

to die again. From the cradle to the grave, science controls our life. We sleep on the lap of science. We leave our bed and see all around us the glories of science. Science is the breath of our nostril, the blood of our veins. It is not possible for a fish to deny the existence of water nor for a man to-day to challenge the supermacy of science. It is all very well for a poet to resolve to fly away from science and civilization, but it is a flight of imagination conceived in a moment of disgust. Science is the healing balm of the ailing people of the aching earth. Its value can hardly be assessed.

ESSAYS IN OUTLINES

31. SUNSET SCENE IN A PAKISTANI VILLAGE

1. **Introduction** : A sunset is a glorious scene. It can be best appreciated in the open and specially by the river-side.

2. **Description.** At the time of setting, the sun looks a big dish, it loses its dazzling brilliance but assumes a beautiful rosy colour ; it sends out its red rays which colour the whole sky and the water and both appear delightful to the eye ; the sun goes down till it seems to touch the water, finally it seems to have disappeared in the depths of the water ; a cool breeze blows from the river towards the shore, the river is filled with boats sailing slowly homeward, the boat man singing merrily; on shore the cowherd boys lead their flocks home, women, some coming to fetch water, while others returning with their pitchers filled with water, can be see on the banks.

32. PUBLIC SPEAKING

1. **An Art** : Public speaking is an art which requires cultivation.

2. **Qualifications of a good speaker** : Mastery of facts, knowlege of the subject, powerful voice, knowledge of human nature, ability to appeal to emotions.

3. **Examples** : Demosthenes of Greece, one of the greatest orators of the world. Though a stammerer, by patient toil he became a great speaker.

4. **Advantage** : Opportunity of doing good to the country.

33. SOCIAL SERVICE

1. **What it means** : The service rendered to other members of the society in their need, *e.g.*, nursing the sick, relieving the suffering of the poor, spreading education among the illiterate, making people conscions about their rights and duties, etc.

Its necessary : We, social beings can be really happy if all of us are individually happy. So when an individual or a portion of our society suffers from any trouble we cannot remain idle.

3. **Conclusion** : Everybody can render service in his own way, some spreading education, others digging canals. Sympathy and feeling are mainly required.

34. BORROWING MONEY

Introduction. Sometimes necessary in trade and business but often ruinous in its consequences.

2. **Advantage.** Sometimes life may be saved and credit maintained. Sums borrowed may be profitably employed in trade.

3. **Disadvantage.** Accumulation of interest. Loss of self-respect and peace of mind. Loss of friendship, litigation, hopeless ruin.

4. **Conclusion.** Evils may be mitigated by legislation restricting usury.

35. THE LAHORE ZOO

1. **Introduction.** Established in 1875 Situation. The pastures ana gardens and walks inside the gardens.

2. **A valuable collection of animals.** Some peculiar animals. All the animals from the tropics and some from colder countries.

3. **Utility of the zoo.** A favourite resort for plea-

sure and pastime. Study of the characteristics of animals, the science of zoology visited by thousands of men.

4. **Conclusion.** Admiration for the Creator.

36. CIVILIZATION

1. **Introduction.** What it is? 'It represents the permanent changes in the condition and arrangements of man's effected by his own intelligence and exertion.'

Buckle :

2. **Ancient and modern civilization.** Hindu, Greek and Egyptian civilization. Medieaval Arab civilization. Modern European civilizations.

3. **Marks of progress.** Discoveries and inventions; commerce ; Fine Arts ; Good Government ; Humanity, Literature ; Philosophy, Spiritual culture.

4. **Evils of civilization.** Selfishness ; Capitalism, Bloody wars among nations.

5. **Conclusion.** Ebb and flow in civilization alms at producing peace and good Government.

37. THE DUTIES OF A CITIZEN

1. **Meaning of the term.** An inhabitant of the city, but also includes every member of a community of people living under one Government.

2. **Duties.** Faith in and adherence to the sovereign authority or the established government to the country—without which peace and order, prosperity and well-being are impossible. Respect for the right of others as for one's own.

3. Co-operation with all on public questions such as education, sanitation, trade, commerce.

4. **Patriotism.** A citizen should love his country and countrymen. Country first and country last. He should try to enhance the glory of his country.

38. EXAMINATIONS

1. **What they are.** Tests of the students, knowledge

in prescribed subjects. Oral, written and practical examinations.

2. Advantages. The degree of students' proficiency ascertained to a certain extent. Examination indue many students to prepare their subjects well.

3. Disadvantages. Questions can be set from a few topics whereby a mediocre student may fare better than a meritorious one. Bugbear of examinations make students nervous.

4. Conclusion. Present system encourage cramming. Steps are taken to remedy the defects. Examinations certainly give us a rough estimate which is of great help to us.

39. FAME

1. Introduction. Thirst for fame is a universal passion. Even great men cannot shake it off. 'Fame is the last infirmity of noble minds'.

2. Desire for fame is an incentive to progress. Many great deeds are done when men are inspired by a passion for fame.

3. It is not something worth contending for. We should do a noble deed, simply because it is noble. A noble deed loses half its nobility if it is not done from a sense of duty, or if it is done for the purpose of wining praise or applause.

4. Conclusion. The noblest deeds of the world were done by silent workers, unnoticed unapplauded.

40. GRATITUDE

1. Introduction. Repaying kindness and benefits previously received. A very natural sentiment. Even animals are seen to be grateful 'Androcles and the Lion':

2. Ingratitude. Only heartless and depraved people can forget their benefactors ; and they are worse than brutes who repay kindness with injury. 'Ingratitude ! than marble-hearted fiend !"

3. **Conclusion.** By ingratitude we not only degrade ourselves, but also wound the feelings of our benefactors.

41. HOPE

1. **Defination.** Desire of some good expectation of getting it. "Hope springs eternal in the human breast," etc.—Pope.

2. **What it is.** Inspiration for work, motive power to activities.

3. **Advantage.** Lightens difficulties and calls forth energy.

42. HOSPITALITY

Introduction. It is an inclination of mind that prompts one to entertain strangers and guests. Even poor men can be hospitable.

2. **In ancient times.** Proverbial hospitality of the Indians. Hospitality, a religious injunction.

3. **In modern times.** Becoming rare; still found among the savages and the people of the backward places to some extent.

4. **Why it is rare now-a-days.** Economic pressure, break-up of the social ties of the village system, and spread of selfishness.

5. **The reasons.** The keen struggle for existence has made people selfish and callous. Formerly travels were risky, and people were bound to take shelter at night. Hence in every home special arragements for unexpected guests and strangers were always necessary. Now owing to easy means of communication people are not so often obliged to accept the hospitality of others.

6. **Conclusion.** Benefits the guest, uplifts and elevates the host to the Hindus "Service of God."

43. As You Sow So Shall You Reap

Meaning of the proverb. The literal meaning of the proverb is that the harvest which a farmer reaps depends upon the seeds he has sown and the manner in which he has cultivated his land.

Example. A careful study of the lives of great men shows that they strictly followed the teaching of this maxim. Mr. Jinnah, whose name is a household word in Pakistan, was a studious and hardworking man from his very boyhood and reaped the reward of his pains by becoming the most beloved man of Pakistan in his time.

Conclusion. It is clear, then, that vice brings its own punishment, and virtue its own reward.

44. Procrastination is the Thief of Time

Meaning. Procrastination is putting off things to some future time which can be done without any difficulty at the present moment.

Evil results. It is commonly said that time and tide wait for no man. Now a man, who is in the habit of putting off his work to some distant date instead of doing it there and then, will lose that time for ever. The inevitable result of this will be that he will find in the end so much work accumulated that it will be impossible for him to finish all in the time at his disposal. Though the number of things that a man has to do has increased, time does not slow down its pace but retains its fleeting nature. The life of such a man is a failure. He has to suffer endless misery and has to face, perhaps, utter ruin only for this habit of procrastination.

45. We Live in Deeds, not Years

Meaning of the saying. True life does not consist in the length of our existence on earth, but in the noble and heroic deeds we do on earth and the memory of which we leave behind ; for, one who lives long without doing anything great on earth is forgotten as soon as he dies

and even when living he is unknown ; his life is as good as death ; but if a person, dying young, has done something noble and great, he is for ever remembered on earth.

Examples. The Greek conqueror, Alexander the Great, died when he was only 32 but at this early age he had conquered a vast territory and his exploits are remembered to this day ; the famous religious teacher, Sankarachariya also died at this age, but he brought about a revolution in the world of religion and his name is revered to this day.

46. Where Love is There God is

Introduction. Love towards God's creation, whether men or animals, is a divine quality ; the Almighty Himself is the fountain of love ; to love creatures, therefore, is to love God and to secure His Grace ; God cannot but love one who loves his fellow-beings ; as such it is no exaggeration to say that God's presence may be felt where love reigns.

Examples. Jesus Christ, Muhammad, (peace be upon him) Miss Florence Nightingale and many other ideal persons had unbounded love towards suffering humanity ; of these some were the incarnation of God while others were no less divine.

47. "He prayeth best who loveth best All things both great and small"

Meaning. The prayer of a man who loves God's creatures irrespective of their nature and quality is most acceptable to God.

Explanation. Prayer to God is the outpouring of one's soul to Him in expectation of His love and mercy ; it is not possible to expect love and mercy from God if we cannot show the same to others ; we should always do to others as we would have been done by ; a man who cannot love God's creation, no matter whether it is great or small, cannot love God ; and without being able to

love God sincerely, prayer can have no effect ; so the best prayer is that which proceeds from the heart of a man whose heart is filled with love, which he can show to all creatures and to God, for it only in the latter case that he can hope for God's mercy and his prayer will be of value.

48. Necessity of Discipline in Corporate Life

1. The definition of Discipline : Training of mind and character ; the exercise, development and control of the mind and character intended to produce obedience and orderly behaviour.

2. The significance of individual discipline as well as discipline in corporate life. Its importance in the life of a nation.

3. Discipline of one's own self is at the root of all discipline in corporate life.

4. Man is a social animal. The very existence of social life demands discipline of the highest kind.

5. The progress of social life depends upon the observance of strict discipline.

6. Discipline is necessary for the saving of time and energy.

7. Life without discipline is bound to end in failure.

49. Choice of Books

1. As there are so many books, it is important to select the best.

2. The books that are best for one may be unsuit-able for another.

3. Students choose such books as will help them in their studies.

4. After leaving college, we must choose books suited to our intellectual tastes and the circumstances of life.

5. We should generally confine ourselves to famous books only.

50. Votes for Women

1. All human beings, male and female, enjoy political rights. Why should then women be deprived of this privilege ?

2. A sense of personal responsibility strengthens our intellect and moral fibre ; let women have that by securing the right to vote.

3. Many social and economic problems are awaiting solution in these days, and the judgement of women would be most valuable in these matters.

4. Can men boast of greater sovereigns among them than Elizabeth and Victoria ?

51. The Pleasures of College Life

1. There are pleasures of college life which none but the collegians know.

2. Our college life is the period of growth for us and, therefore, it yields all those pleasures which maturity can afford.

3. In the college, our social instinct develops in all directions.

4. The quality of leadership is also developed here.

5. Our college life is characterised by the spirit of freedom also, and we enjoy all those pleasures which freedom can give us.

6. Not only do we enjoy physical freedom, but have intellectual freedom also.

7. The college life has got many pleasures, because this is the time when all that is best and noblest in human nature is developed to the fullest possible extent.

52. Is Modern Civilisation a Failure

1. To the superficial observer, modern civilisation has many obvious advantages.

2. To him, the present age is essentially an age of science and machine. The cinema and radio have revolutionised modern life.

3. But science is both a constructive and a destructive agency.

4. Bertrand Russell says that all civilisation is based on knowledge and forethought and that modern Western civilisation is founded on science and industry.

5. Modern civilisation is marked by cut-throat competition ; thrust-and-party rivalry is its keynote.

6. But to condemn modern civilisation as a total failure would be a sweeping generalisation.

53. Kashmir Question

1. In accordance with Section 7 of Indian Independence Act passed by the United Kingdom Parliament, India was partitioned on 15th August, 1947. The British India was divided into contiguous majority arease of Muslims and contiguous majority areas of Hindus. The former was constituted into an independent sovereign State of Pakistan and latter into India.

2. Indian States enjoyed various degrees of sovereignty before 15th August, 1947. None of them was fully sovereign in the international sense. These States had agreements with British Government. All these agreements came to an end by the Indian Independence Act.

3. The Hindu Maharaja of Kashmir declared the accession of Kashmir to the Indian Dominion which the Pakistan Government did not accept. There has been since that time a great tension on the borders.

4. Our claim for the accession of Kashmir to Pakistan is sound on religious, social, geographical and economical basis.

5. As far as economics is concerned, Kashmir and Pakistan are interdependent. For instance, timber is cut down in mountains. It is dragged down to the rivers

into Pakistan. The two markets for Kashmir timber have always been Wazirabad and Sialkot. There is no other means of conveying that timber out of Kashmir.

6. The next item is fresh fruits and vegetables. The nearest markets for these fruits are Rawalpindi and Sialkot. These fruits cannot go to India because of long distance.

7. The three rivers, the Indus, the Jhelum and the Chenab flow from Kashmir to West Pakistan. As far as 19 million acres of land are irrigated from the waters of these rivers.

8. Pakistan asks for plebiscite in Kashmir, but Indians resent it for fear of defeat because there is majority population of Muslims in the Kashmir territory.

9. Many attempts have been made to solve this question peacefully.

10. The Kashmir question is still hanging fire in the Security Council.

54. Indo-Pak Canal Water Dispute

1. India has physical control of the Indus basin rivers (the Sutlej, the Ravi, the Chenab, the Jhelum and the Indus).

2. The waters of Indus basin rivers are the life-blood of West Pakistan.

3. Pakistan claims that pre-Partition arrangements should be respected.

4. Pakistan claims water rights in the rivers flowing into West Pakistan.

5. Before Partition, the water resources of the western portion were generously allocated.

6. After Partition, when the boundary between Bharat and Pakistan was drawn, an agreement was reached that previous arrangements would be allowed to continue.

7. In 1948, Bharat declared that Pakistan had no claim on the waters of Indus basin rivers.

8. On May 4, 1948, an interim arrangement was reached between India and Pakistan and the flow of water was restored.

9. In July 1948, India proposed to convert the interim arrangement of May 4, 1948, into a permanent agreement. Pakistan refused to do so.

10. Pakistan offered to refer the case to International Court of Justice.

11. The tug of war is going on and the result is that the water shortage has converted crop areas into deserts.

12. According to international law and practice prevailing in other advanced countries, Pakistan is entitled to supplies of water which she used to get before Partition. The practices maintained in cases of Danube, the Nile, the Colorado and Rio Grande can be quoted in this respect.

13. In 1951, the International Bank for Reconstruction and Development offered to assist India and Pakistan in this case.

14. In September 1953, Pakistani and Indian representatives met to solve this question.

15. In February 1954, the International Bank for Reconstruction and Development made proposals to Pakistan and India for the solution of the canal water dispute. They recommended that the waters of the Indus, the Jhelum, and the Chenab should be the property of Pakistan, while India should be given the monopoly of the waters of the Ravi, the Beas and the Sutlej. The waters of the southern rivers could be regulated or discontinued provided India compensated Pakistan in cash.

16. The World Bank plan for dividing the Indus river basin was unfair.

17. India's attitude is autocratic in this respect. She performed the opening ceremony of Bhakra main canal on July 8, 1954.

18. The Bhakra Nangal Project of India will irrigate 10 million acres of the Punjab and Rajasthan desert.

19. An interim Indo-Pakistan canal water agreement was signed on June 21, 1955.

20. The Indo-Pakistan canal water dispute is still in a melting-pot.

55. The United Nations

1. The deep-felt needs and intentions which inspired the founding of the United Nations are proclaimed in the Preamble of the Charter of 26th June, 1945.

2. The Preamble reads ; "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, which twice in our life-time has brought untold sorrow to mankind, and to re-affirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and to establish conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained, and to promote social progress and better standards of life in larger freedom.

3. Purposes of the organisation.

(*a*) To maintain international peace and security ;

(*b*) To develop friendly relations among nations based on respect for the equal rights and self-determination of peoples ;

(*c*) To cooperate in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting respect for human rights and fundamental freedoms for all ; and

(*d*) To be a centre for harmonising the actions of nations in attaining these common ends.

4. The United Nations has six principal organs ; the General Assembly, the Security Council, the Econo-

mic and Social Council, the Trusteeship Council, the International Court of Justice and the Secretariat.

(*a*) The General Assembly meets annually in September and can be called into special session by the Secretary General.

(*b*) The Security Council is supposed to maintain peace and security.

(*c*) Economic and Social Council tries to remove the causes of international unrest and disputes.

(*d*) Trusteeship Council. "Trust territories are those which are neither sovereign nor are they permanently annexed by a State, but are placed under the trusteeshship of an administering authority by the international trusteeship system of the Charter of U.N." The Trusteeship Council promotes the political, economical, social and educational advancement of the inhabitants of trust territories.

(*e*) The International Court of Justice consists of fifteen independent judges elected for a nine-year term. The court is in permanent session. There can be no appeal against the decision of the court.

(*f*) Secretariat of the United Nations is divided into eight departments each in the charge of an Assistant Secretary General. The secretariat has been described as one of the principal organs of the United Nations.

56. SELF-SACRIFICE

1. **Introduction.** A rare virtue. Selfishnees predominant in man.

2. **Blessings of self-sacrifice.** Selfishness leads to misery, and sacrifice to bliss. Essential to the progress and salvation of nations.

3. **True greatness consists in sacrifice.** Holy Prophet, Christ and other prophets.

4. **Amongst numan beings.** Quaid-e-Azam, Sir Syed, Liaqat Ali Khan etc., etc.

5. **When possible.** Sympathy for the suffering and the oppressed ; realization of the perishable nature of early things ; sense of duty towards men and animals.

6. **Conclusion.** A measure of the worth of individual life ; satisfaction is a reward in itself.

57. SWEET ARE THE USES OF ADVERSITY

1. **Introduction.** Nothing is an unmixed evil. Adversity is sometimes a blessing in disguise.

2. **Use of adversity.** Hardship brings out inner strength and forms character. Prosperity brings friends, adversity tries them. Prosperity often makes us luxurious and effeminate, adversity makes us patient, bold and sturdy. Prosperity tends to make us vain and collous, adversity makes us modest and sympathetic. We remember God in adversity and forget him in prosperity.

3. **Conclusion.** Adversity is the nurse of family virtues.

58. TECHNICAL EDUCATION

1. **Introduction.** What it means. Training in practical art and science.

2. **Advantage.** No training is thorough without a scientific basis. Keen competition due to facilities of communication with other countries. Hence things are to be produced with the least expense and sold at the cheapest rate.

3. **Means of technical education.** A grounding in elementary science, then a period of apprenticeship in a laboratory or factory.

59. THE VALUE OF LEISURE

1. **Introduction.** "Work, work, work"—is the new gospel, people are in mad pursuit of material prosperity. Nothing could be more unfortunate than this.

2. **Necessity of Leisure.** "All work and no play makes Jack a dull boy." Constant work brings fatigue. When we are free from all work, our body and mind are at rest. We can go out for a walk or play, or read a good book. That will give us pleasures and fill us with new energy.

3. **It promotes art.** Leisure saves us from boredom. Every individual has special mental faculties. Leisure helps him to develop these. Every creative age of human history has always been marked by plenty of leisure.

4. **Conclusion.** Leisure restores mental equilibrium and when used intelligently yields wonderful results otherwise harmful.

60. VARIETY IS THE SPICE OF LIFE

1. **Meaning of the maxim.** One thing cannot please us for ever or even for long time. Prolonged association with the same thing produces disgust. The thing loses its charm.

2. **Human nature.** Man loves changes. The same article of food creates loss of appetite change of diet is keenly relished. Monotony is boring to us. Life requires enjoyment ; without enjoyment, life loses its power and soon becomes inert and dull.

3. **What can best afford enjoyment.** Nature is an infinite source of delight. Variety tones up the mind and stimulates activity.

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SUPPLEMENT I

CONTAINING

CLASS NOTES

ON

AN ANTHOLOGY

OF

ENGLISH PROSE

Edited by :

Dr. IMDAD HUSAIN

(For B.Sc., STUDENTS)

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AN ANTHOLOGY OF ENGLISH PROSE

1. THE METHOD OF INVESTIGATION

—by T. H. Huxley

تمہید - اس مضمون میں فاضل مصنف نے ہمیں سائینس کے طریق عمل کے بارے میں بتایا ہے - اس طریق عمل کی بنا پر دنیا میں بہت بڑا انقلاب آیا ہے - سائینسدان بڑے منظم طریقہ سے اپنا کام کرتا ہے - وہ سب سے پہلے حقائق کا مشاہدہ کرتا ہے - پھر ان کا تجزیہ تجربہ گاہ میں کرتا ہے اور اس کے بعد وہ چند اصول اخذ کرتا ہے جس کا اطلاق اس جیسے تمام حقائق پر ہوتا ہے - سائینس کی بنیاد ہی استدلال و مشاہدے پر رکھی گئی ہے - سائینسدان استخراجی اور استقراری دونوں طریقوں سے مصروف عمل ہوتا ہے - استخراجی طریقے میں ہم حقائق کے مشاہدے کے بعد عام اصول اخذ کرتے ہیں - مثال کے طور پر چند سخت اور کھٹے سیبوں کو چکھنے کے بعد ہم یہ اصول اخذ کرتے ہیں کہ سخت اور سبز سیب عموماً ترش ہوتے ہیں اس کے برعکس استقراری طریقے میں بغیر تجزیہ کئے ہم مخصوص قوانین وضع کر لیتے ہیں - مثلاً ایک سبز اور سخت سیب کو چکھنے کے بعد یہ کہہ دینا کہ تمام ایسے سیب ترش ہوتے ہیں - استقراری طریقہ ہے - عام زندگی میں ہم لا شعوری طریقہ پر سائینسی طریق استدلال کو اپناتے ہیں - کسی معاملے کی تفتیش کرنے کے لئے پہلے ہم ایک نظریہ قائم کرتے ہیں پھر دلائل اور شواہد سے اس نظریہ کی تصدیق یا تنسیخ کرتے ہیں چائے دانی اور چمچوں کی

چوری کی مثال اس عمر کی وضاحت کرتی ہے - مستحکم نظریات عموماً سائنسی علم پر مبنی ہوتے ہیں - سائینسدان حقیقت کی تلاش میں مصروف رہتا ہے وہ صبر اور استقلال کے ساتھ کام کرتا ہے -

2. Summary

The writer, himself a scientist, sets out to explain the method of scientific investigation in a very simple and direct manner. The layman does not know much about the subject matter of this method although he follows it consciously or unconsciously in his daily course of life He is not familiar with the language and technicalities of science. To the common man the method of scientific investigation, at first sight, may seem to be a complicated process.

Science is a knowledge of facts, which are thoroughly analysed and established through experimentation. The work of a scientist is very systematic, First he observes a certain phenomenon. Then he verifies it in the laboratory by experimentation. Finally he frames conclusions, which are known as the laws of science, and which govern all such phenomena. These laws are universally acceptable as they are based on observation and experience. A scientist is very cool and precise in his approach. Guess work has nothing to do with scientific inquiry Scientists work rationally not emotionally. They work by means of induction and deduction. Induction consists in generalising facts. We taste a few hard and green apples and find them sour. We conclude that hard and green apples are *generally* sour, as we have experienced in some cases. This is the inductive method whereby facts are observed and verified and then conclusions are formed. which govern all such facts alike Here we proceed from the particular to the general.

In deduction the process is reversed. Now we proceed from the general to the particular. What we observe in a general case we try to extend it to other cases of the same

kind. Experimental verification is not necessary in deduction. For example, we find a hard and green apple sour and declare, without any further verification or confirmation that whenever an apple is hard and green it would be sour.

Thus we find that sometimes pure deduction may not be sufficient. The inductive method, on the other hand, is universally acceptable as it is based on experimental verification. In our daily routine of life we follow both induction and deduction although we are rarely conscious of it.

A hypothesis is a supposition derived from observation and experience. We often make a hypothesis in our normal course of life. Sometimes it is founded on a mere hasty random guess. It does not have any value. A hypothesis based on sound scientific knowledge is valued by every one. "The moon is made of green cheese" is an unscientific hypothesis because it is the product of a fantastic imagination, not of cool reason. On the other hand a person who has been studying the moon very carefully over a long span of time would declare that the moon is composed of more or less the same materials as our earth It is a scientific hypothesis duly supported by observation and experience

One morning we find a tea-pot and some spoons missing from our parlour. The window of the room is found open Some marks on its frame and foot-prints on the floor lead us to *believe* that the tea-pot and spoons have been stolen away by some unknown thief. We have formed this hypothesis on the basis of observation and experience. It may prove to be true on a closer investigation of the whole matter.Therefore, a hypothesis based on sound scientific knowledge can stand all tests. A wise man guesses wisely whereas a fool's guesses are often absurd and unsound.

A man of science devotes himself single-mindedly to the pursuit of his objectives. He is a man of firm conviction. He works with patience and perseverence.

3. MAIN POINTS

1. Science is a knowledge of facts which are thoroughly analysed and established through experimentation.

2. The method of scientific investigation is very systematic.

3. Reasoning, induction and deduction are the basic ingredients of this method.

4. First a scientist frames a hypothesis through observation and experience. Then he verifies it by experiments. And lastly he derives a conclusion that governs the like facts and is universally acceptable.

5. A scientist is cool and unemotional in his approach. He is very cool-headed and perseverent.

6. Induction is based on expermental verlfication. First we observe a certain phenomenon carefully and repeatedly. Then we generalise what we have observed in a few cases.

7. We observe in two cases that hard and green apples are sour. So we infer that *all* hard and green apples are sour. This is induction.

8. In deduction we preceed from the general to the particular. What we observe in a general case we try to extend it to other cases of the same kind.

9. Deduction is divorsed from experimental verification.

10. A hypothesis is based on observation and experience. A fallacious hypothesis may lead to wrong conclusions.

4. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Define the method of scientific investigation after T.H. Huxley.

Ans. Thomas Henry Huxley was himself an eminent scientist. In his essay captioned 'The Method of Scientific Investigation' he has discussed the significance of the scientific method in human life. Science is a vast body of facts thoroughly analysed and established after experimentation. Precision and exactness are two important features of a work of science. There is no room for guess work in science. A scientific inquiry is very systematic. It is based on reasoning, induction and deduction.

A scientist begins his work with observation of a natural phenomenon. The second phase of his work concerns with experimental verification. He subjects his observations to laboratory tests. Finally, he makes inferences from his observations and analyses and also derives general rules and formulae which govern all such phenomena. The rules of science are accepted as true everywhere and at all times.

The work of a scientist is impersonal and unbiased. He objectifies the truth and nothing else. Therefore, his conclusions are always trustworthy. A scientist often forms a hypothesis by observation and experience. It is based on sound scientific knowledge, and therefore, can stand all tests. Men of science work by means of induction and deduction and out of these they extract natural laws and build up hypothesis and theories. In fact the mind of a man of science is not constituted differently from that of his fellow men. Like men of science we also employ induction and deduction every hour of our lives. We, too, form hypothesis like them. We taste a couple of hard and green apples and find that they are sour. From these two particular cases we form a general conclusion that all hard and green apples are sour. This is the inductive method. It implies experimentation. In deduction we form a particular truth from a general one.

It is a general supposition that hard and green apples are sour. When we see these we at once, without even tasting them, declare that they must be sour. Here a particular inference has been made out of a general belief. Hence it is an example of deduction. Thus we conclude that pure deduction may not be sufficient for the purpose of a scientific inquiry. Quite often induction and deduction are complementary to each other.

Whatever the field of his inquiry, the scientific investigater works systematically, patiently and with strict regard to truth.

Q. 2. Define induction and deduction. How do these form the basis of the method of scientific investigation ?

Ans. Induction and deduction form the basis of scientific investigation. Scientists work unemotionally and rationally. They probe the truth by means of induction and deduction Induction and deduction are in a way complements of each other. We generalise facts in induction. The writer has given the example of hard and green apples being sour to elucidate the meanings of both induction and deduction. We taste a couple of hard and green apples and find them sour. Thereafter, we declare that all hard and green apples are sour. Before forming this conclusion we have duly satisfied ourselves, by experimental verification, that hardness and greenness in apples goes together with sourness. Here we have reasoned from two particular cases to a general conclusion. In other words we have proceeded from the particular to the general.

The deductive method is opposed to the inductive method. In deduction we proceed from the general to the particular. We derive a particular truth from a general one Deduction is based on observation and experience. Experimental verification is not essential to deduction. We *generally* believe that hard and green apples are sour. So when we come across such a variety of apples we at once

declare that they are sour. We have taken it for granted that a hard and green apple is always sour. Here we find induction and deduction interconnected with each other.

In induction experiments are repeated extensively in order to arrive at a universally acceptable conclusion. So long as men of science relied on deduction science made little progress. Induction generated human interest in science and consequently paved way for its progress. Deduction is based on obvious and self-evident suppositions. Sometimes the vision of a man of science investigating the universal phenomena by means of deduction may be blurred by his personal likes and dislikes, and he may not be able to arrive at the right conclusion. Induction is free from such a blemish. It implies an objective analysis of a given phenomenon. The inductive method enables the investigator to work impartially with a strict regard to truth. All eminent scientists have worked, and are still working, with patience and conviction and their labour has rarely gone unrewarded.

2. GALILEO AND SCIENTIFIC METHOD

(*Bertrand Russell*)

۱ - تمہید : ابتدا میں سائنس دان استقراری طریق عمل میں یقین رکھتے تھے - لہذا سائنس نے خاطر خواہ ترقی نہیں کی - گیلیلیو پہلا سائنس دان تھا جس نے جدید سائنس کی بنیاد رکھی - پہلی مرتبہ اس نے سائنسی قوانین کی بنیاد مشاہدے اور تجربہ پر رکھی- زیر نظر مضمون میں رسل سائنسی طریق عمل کے ارتقا کی نشاندھی کرتا ہے - یونانی علم و فن میں کافی ماہر تھے لیکن ان میں استخراجی طریقہ مروج نہ تھا - اسی لئے ماضی میں سائنس نے اتنی ترقی نہ کی -

سائنسی طریقہ مشاہدہ ، تجزیہ اور مصدقہ نتائج پر مشتمل ہوتا ہے - لہذا سائنس دان ذاتی تعصبات و ترجیحات سے بالاتر ہو کر

اپنے فرائض کو انجام دیتے ہیں - رسل کے خیال میں سائنس دان یا عالم لوگوں کے کام میں مداخلت ناجائز ہے - علم کی ترقی انہی لوگوں کی مرہون منت ہے - گیلیو صداقت کا علمبردار تھا - اس کے دور میں ارباب اختیار ایسے لوگوں کا وجود برداشت نہ کر سکتے تھے - اسی لئے اسے مجبور کیا گیا کہ وہ اپنے نظریات و عقائد سے دستبردار ہو جائے -

گیلیو نے سائنس کی دنیا میں انقلاب برپا کر دیا - اور اس کے بعد سائنس نے حیرت انگیز ترقی کی - یہ عمل ہنوز جاری ہے -

2. Summary

Bertrand Russell was a man of parts. He was a mathematician, a philosopher, a political theorist and a man of high literary taste. In the essay under discussion, Russell has traced the evolution of scientific method. The advent of scientific method brought about a revolution in the world of science. Galileo introduced it and made the most of it in his scientific inquiries. Scientific method has been acquired with great difficulty and it is still employed only by a minority of people. Even these people do not employ this method in all their daily activities. It is quite surprising to observe that men of science in their private life hold beliefs which cannot stand the test of experimental verification. Their views on politics, for example, may be wholly prejudiced by their personal inclination towards a political group. We avoid scientific method because it requires some manual labour from us.

A scientific opinion is always based on reason. In the past science made little progress as scientists did not practise the inductive method in their investigation of the natural phenomena. The Greeks had eminent scientists among them but they did little for the advancement of science because they followed the deductive method. They were greatly interested in mathematics and astronomy for

the same reason. Even Archimedes, the renowned Greek scientist, relied most on deduction. The Arabs were more experimental than the Greeks. But Russell, out of a traditional bias against the Muslims, thinks that they were unable to infer general laws from the observed facts. In other words, according to Russell, even the Muslim scientists did but little for the advancement of the scientific method. During the Renaissance science did not make any material progress for scientists preferred deduction to other methods of investigation. Galileo, a product of the Renaissance, founded the scientific method. His colleague Kepler (1571-1630), a German astronomer, also employed this method, although in a lesser degree.

Scientific method requires an unbiased attitude of mind. Men of science have to work very systematically. They probe the truth in a detached and dispassionate manner Sometimes their conclusions might startle the common mind as they reveal the truth and truth is often unpalatable (bitter). In the past authority compelled scientists to conceal truth rather than reveal it. The non-conformists were punished by authority. Galileo revolted against this ignoble tradition. He was a Professor of Mathematics at the University of Pisa when he performed his historic experiment, practically demonstrating from the Leaning Tower of Pisa that two bodies of different weights when dropped from a certain height come down at the same time. This was a startling revelation for the scholars of the age who, on the basis of Aristotle's Physics, claimed that two bodies of different weights when dropped from a certain height came down in proportion to their respective weight. This was a deductive supposition which had never been tested experimentally or verified inductively. Galileo was hooted by his countrymen. The grinding wheels of authority were turned towards him.

Galileo had done his work by that time. He had produced a telescope and discovered many a new star on the firmament. His work was underestimated by his countrymen because it had never been mentioned by

Aristotle anywhere. The sayings of the ancient masters were regarded as the gospel truth by them. This displays the deductive habit of their mind Galileo's experiment had falsified an Aristotelian doctrine. Hence he was held a heretic, and tried on made up charges and condemned. However, what Galileo had done could not be undone by authority. His successors reaped a rich harvest out of the seeds sown by him.

Knowledge is not wish-fulfilment. It is an embodiment of truths that can be verified and tested. Deduction collapses when doubt is shed on any of its premises. Induction excludes such a possibility as it is based on experimental verification of a given phenomenon. Hence it has an element of universality which deduction lacks.

3. MAIN POINTS

1. **Russell defines scientific method, which according to him consists in observation, experimentation and inference to a law.**

2. **Scientific method is based on induction. The inductive method requires an extensive observation of a given natural phenomenon and intensive experimental verification of the same.**

3. **There is little room for guess in induction.**

4. **In the early stages of the development of science, scientists worked by means of deduction. Sometimes their personal preferences blinded their vision and they failed to arrive at the desired truth.**

5. **Galileo, the celebrated Italian scientist, was the first to adopt the method of induction in his scientific inquiries. He performed an experiment from the Leaning Tower of Pisa to prove that two bodies of different weights, made to fall from a given height, come down at the same time.**

6. Thus he disproved the Aristotelian doctrine that objects of different weights, dropped from a certain height, came down in proportion to their respective weight.

7. Scientific method has been acquired with great difficulty. But even now we do not use it in all our daily activities. It is based on observation and experience. It requires an unbiased attitude of mind. Scientists work systematically.

8. Kepler and Galileo established that the earth and other planets go round the sun. Thus they confirmed the hypothesis of Copernicus, a scientist, by means of induction

9. Galileo was defamed by his people and the government of the day for his bold and unconventional assertions. The authority condemned him to oblivion but none could check the spread of light that Galileo had caused by expounding (to put forth) the scientific method.

4. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Define scientific method. What revolution has it brought about in the world of science?

Ans. Scientific method deals with a detailed analysation of a given natural phenomenon. It is based on observation and experience. Facts are observed very closely. Then the same are verified by means of experiments. Thus scientific method is an objective way of probing a truth. A scientist does not feel satisfied unless he has confirmed his hypothesis by means of experiments. He makes no guess. He works with great care. Detachment is the virtue of a true scientist. He has no bias against any one. He has no other aim but to arrive at the truth. Science made negligible progress as long as scientists worked by means of deduction.

Scientific method was evolved by Galileo. After its advent science progressed by leaps and bounds. A single-minded pursuit of truth characterises the work of a scientist. Galileo falsified many a scientific notion by experimental verification. His colleague Kepler followed him. Later few scientists used deduction as a means to investigate natural phenomena. Deduction collapses when doubt is shed on any of its bases. It is conjectural (imaginary) in character. On the other hand induction is universally acceptable as it is founded on observation and experience.

For a layman, however, it is difficult to examine every thing inductively. He has to rely on what scientists have done for him. He cannot repeat the work of the experts for himself. In the modern world a great body of well-attested knowledge exists on all kinds of subjects. The common man accepts it on authority. But when an expert is guided by his personal whims his judgement becomes unreliable. Our age is distinguished from other ages because most of our opinions are scientific. Before the 17th century men generally held unscientific opinions.

Q. 2. Write a brief note on Galileo and his achievements.

Ans. Galileo (1564—1642) was an Italian scientist. He founded the scientific method and thus revolutionised the whole concept of science. Before him scientists were not accustomed to experimental verification. They believed in the authority of the ancients. Quite often they were swept away by their personal inclinations. Thus they were unable to see through a given natural phenomenon. Many of their theories collapsed when exposed to a close analysis.

It would be interesting to give a few examples of some unscientific beliefs at that time. It was generally believed that the earth was the centre of the universe. So all heavenly bodies revolved around it. This was a clear fallacy (wrong belief) based on the common assump-

tion that the earth was the most important of all heavenly bodies because man dwelt on it. Galileo and his contemporary (living in the same age) Kepler disproved this fallacious belief. Before them Copernicus (1473–1543) had arrived at the hypothesis that the earth revolves around the sun. But he had not evolved it *scientifically*. Galileo and Kepler established by means of induction that the earth moves around the sun. It was a startling discovery for the people of their age because it had shocked their traditional belief in the earth's superiority over other planets.

Galileo made his debut (start) as a scientist by dropping two objects of different weights from the tower of Pisa. At that time he was a Professor of Mathematics at the University of Pisa. The result of his experiment showed that the objects fell on the ground at the same time. This was a negation of Aristotle's theory that bodies of different weights fell on the ground from a given height in proportion to their respective bulk (weight). Galileo's revolutionary discovery created a stir in the scientific circles of his country. Instead of being encouraged he was looked down upon as a heretic. He was laughed at everywhere. The authority of the time forced him to withdraw his discovery. But by then Galileo had completed his mission. He questioned both Aristotle and Scriptures (religious books) and thereby destroyed the whole structure of medieval knowledge. The brightness of his few proved truths cast off all darkness from the medieval world of science.

3. THE SCIENTIST AS AN ARTIST

(*George Russell Harrison*)

۱ - تمہید ۔ اس مضمون میں فاضل مصنف نے سائنس اور آرٹ کے رشتے کی توضیح کی ہے ۔ اس کے خیال میں سائنس اور آرٹ باہم مربوط ہیں ۔ دونوں کے درمیان کافی مماثلت بھی ہے - سائنس دان کئی لحاظ سے فن کار بھی ہوتا ہے - اس کے کام میں تناسب ،

حسن اور توازن پایا جاتا ہے - وہ فطرت میں توازن ، جمال اور تناسب دریافت کرتا ہے - فن کار کی طرح سائنس دان صداقت کا متلاشی ہوتا ہے - فن کا قدردان ہی فن کو بہتر سمجھ سکتا ہے - اسی طرح سائنس سے لگاؤ رکھنے والا انسان ہی سائنس کی ایجادات کو بہتر سمجھ سکتا ہے - سائنس دان اور فن کار دونوں ہی اپنے اپنے دائرہ عمل میں اپنے تخیل سے بڑا کام لیتے ہیں - سائنس اور آرٹ دونوں قدیم اور جدید کے خمیر سے ارتقا پذیر ہوتے ہیں - آئن سٹائن نے نیوٹن کے کلیہ ثقل کو اپنا کر اپنے انقلابی نظریہ relativity کی بنیاد ڈالی - تاہم سائنس اور آرٹ میں صرف ایک فرق رہ جاتا ہے - آرٹ میں فن کار کی ذات کا نمایاں عکس موجود ہوتا ہے - سائنس میں سائنسدان کی ذات کی جھلک نہیں ہوتی - لیکن دونوں کی منزل مقصود ایک ہی ہے - یعنی تلاش صداقت - بنیادی طور پر دونوں مشابہ میں کیونکہ ان کا مقصد حسن کی تلاش اور ترتیب و وحدت کی تشکیل ہے -

2. Summary

We generally regard science and art as opposed to each other. We think that a scientist works by means of reason alone whereas an artist operates through emotion guided by reason. George Russell Harrison believes in the contrary. He believes that science and art are complementary to each other in many respects. He criticises the statement of Dr Zhivago (the central character of a novel of the same title written by the Russian novelist Boris Pasternak) that science proceeds by the negation of what has gone before and art flourishes by the imitation of the past. According to Harrison science and art both proceed in a harmonious way by the assimilation (blending) of what has gone before, what is going on now and what is likely to happen in future (past, present and future).

The true scientist works in an artistic way. His work is never haphazard. Art can be defined as a search for beauty, harmony and proportion. An artist possesses a keen aesthetic sense. A scientist is no less aesthetic than an artist. He seeks order, balance and harmony in the phenomena of nature His imagination is as creative as that of the artist. The artist is always engaged in the search for beauty. He seeks order out of chaos. His imagination serves as a catalyst for him. The scientist likewise seeks truth out of diverse material. Both the artist and the scientist probe the truth and as truth is analogous (similar) to beauty, they are also engaged in the pursuit of beauty. Thus a scientific discovery is as good as a work of art. It embraces not only truth but also beauty.

The writer likens the work of science to a vast painting on a wall, on which thousands of artists have been filling in detail over centuries. Einstein described his attempts at probing the phenomenon of relativity as a search for symmetry and order. A scientist can appreciate a scientific discovery better than a layman. Similarly an artist can better appreciate a work of art than a layman. The scientist expresses through mathematical formulae what the artist expresses through abstractions; lines, curves and shades in case of a painter; similes, metaphors and images in case of a poet; rhythm, melody and orchestration in case of a musician, and so on and so forth. Einstein's famous formula 'E—mc' is as comprehensive as a line of verse by a famous poet. Both need a world of detail to explain them. The scientist and the artist both see things, note their mutual relationships and if necessary rearrange them in new patterns.

The scientist relies on his imagination no less than the artist. Molecules, neutrons and nuclei are artistic products of his creative imagination, Improvements and modifications in scientific evaluations take place from time to time in the same way as they do in the field of art. Thus the mural painting referred to above undergoes

constant changes from time to time. Only an artistic imagination could have perceived that chemical elements (90 in number) are not entities in themselves, but they are merely differing combinations of three basic particles, neutrons, protons and electrons in different patterns.

The term classical denotes a love for order, symmetry and harmony. Art is born out of the classical, yet sometimes it has to be divorced from the classical for its enrichment. Novelty is as much a part of art as is the classical passion for discipline and tradition. A new movement of art is founded on the pattern of the old, but at the same time it is to some degree free from the old limitations. Similarly in science the old is supplemented by the new. Einstein's theory of relativity is a splendid improvement upon Newton's formula of gravitation.

The famous German musician Beethoven must have experienced the same emotions as later on were experienced by Einstein. The scientist feels like the artist, his inspiration wells up from the deep recesses of his imagination like his 'cousin' the artist. Through a variety of material both of them arrive at unity.

Art is meant to be appreciated by the individual. Science tends to dissociate itself from the individuality of the scientist. A scientist works dispassionately. He is cool and calm in his pursuit of truth. Art is personal and science impersonal in this sense. But their destination remains the same: the search for truth. Both science and art remould the scheme of things. An artist forecasts things. He is in some degree a prophet. The scientist is also a seer, a prophet in a like manner. The imagination of the scientist captures not only the immediate but also the far-fetched. The scientist works with discipline. The artist has also to discipline his creativity. (The works of great sculptors, painters, poets, musicians etc. live because of this artistic discipline observed by their creators).

The difference between scientists and artists are nominal. A scientist appears to be opposed to faith and intuition (the capacity to look into things through insight). But intuition and faith are at the same time his most powerful weapons. He welcomes change like the artist. In short science and art are basically alike as they explore beauty, reduce chaos to order, complexity to unity and universality.

3. MAIN POINTS

1. Science and art are not opposed to each other, they are interrelated.
2. Past, present and future co-exist in a work of art as they do in a work of science.
3. The true scientist works in an artistic way.
4. Art is a search for beauty, harmony and proportion.
5. Science is a search for truth, which is akin to beauty. The scientist seeks order, balance and harmony in the phenomena of nature.
6. Both scientists and artists rely on their imagination equally.
7. The work of science may be likened to a vast painting on a wall on which thousands of artists have been filling in detail over centuries.
8. A work of science can be better understood by a man with a scientific mind, similarly a work of art can be better appreciated by a man with an artistic sensibility.
9. The scientific formulas are, like abstractions of art, composed of order, symmetry and proportion. Molecules, neutrons and nuclei are artistic products of the scientist's creative imagination.

10. Novelty and antiquity exist side by side in art as well as in science. Einstein improved on Newton's laws of gravitation and created something entirely different and novel in the form of his theory of relativity.

11. Art is personal ; science is impersonal. But neither is wholly personal or impersonal.

12. Both science and art aim at remoulding the scheme of things.

13. An artist has a deep foresight as well as insight ; hence he is a prophet. Similarly a scientist is also a seer. He has his own faith He works by intuition also.

14. Both the scientist and the artist explore beauty in order to arrive at the truth.

4. IMPORTANT QUESTIONS AND ANSWERS

Q 1. How can we compare a scientist to an artist ?

Ans. George Russell Harrison believes that a scientist works like an artist in many ways. The common view is that there is no similarity between the work of a scientist and that of an artist. Science is not unrelated to art. The true scientist works in an artistic way. Art can be defined as a search for beauty, harmony and proportion. An artist possesses a keen aesthetic sense. But a scientist is equally conscious of aesthetics. He probes the phenomena of nature and seeks order, balance and harmony in it. His imagination is as creative as that of the artist.

Keats, the celebrated romantic poet of English, has said in one of his poems : Beauty is truth, truth beauty. Truth is regarded as beautiful universally. Everybody, with the exception of a few heretics, loves truth. Truth is always inspiring. In this way beauty is also inspiring. It appeals to our senses. In this way beauty is akin to

truth and vice versa. The artist is always engaged in the search for beauty He seeks order out of chaos. His imagination serves as a catalyst for him. The scientist likewise seeks truth out of diverse material. As truth and beauty are analogous (similar), the scientist is also engaged in the search for beauty like the artist. Thus a scientific discovery or hypothesis is as good as a work of art. It is a model of beauty. It incorporates truth also.

The scientist expresses through mathematical formulas what the artist expresses through abstractions : lines, curves and shades in case of a painter : similies, metaphors and images in case of a poet ; rhythm, melody and orchestration in case of a musician, and so on Einstein described his attempts at probing the phenomenon of relativity as a search for symmetry and order.

Molecules, neutrons and nuclei are artistic products of a scientist's imagination Improvements and modifications are effected in scientific evaluations from time to time in the same way as they are in artistic ones. In science as in art the old is supplemented by the new. Einstein improved on Newton's laws of gravitation.

Like a work of art, a scientific discovery or its principle needs a technical understanding In fact science and art are both a constant struggle to remould the scheme of things. The scientist feels like the artist, his inspiration wells up from the depths of his imagination like his cousin, the artist.

Q. 2. In what respect science and art are different from each other ?

Ans. The author of this essay has attempted to establish that science and art are interrelated. There exist, however, a few nominal differences between the two Art is meant to be appreciated by the individual Science tends to dissociate itself from the individuality of the scientist. A scientist works dispassionately. He is

impatient with intuition. He objects to taking things for granted. He thinks in quantitative terms.

Art is thus personal whereas science is impersonal in character. An artist is guided and inspired by intuition and faith. The scientist has an objective approach. He is not easily swept away by his emotions. What he discovers is universally accepted. His conclusions can be verified by any one who doubts these. On the other hand, the artist works according to his mood. His genius is often intuitive. He is not so receptive to change as the scientist.

The scientist does not shrink from change. He welcomes and exploits it. Artists are not very optimistic about the future of civilisation. But scientists have no such reservations. They have a friendly welcoming attitude toward change. Herein lies the secret of all scientific progress. The author of the essay concludes by saying that there are more similarities between science and art than differences. In fact they——science and art —— are basically alike as they both explore beauty, reduce chaos to order, complexity to unity and possess universality.

Harrison has made a very instructive analysis of the whole subject. The common reader cannot think of any connection between science and art. For him both exist independently of each other. The author's attempt to interrelate science and art is praiseworthy as by doing so he has shown new vistas of possibilities to both scientists and artists in their respective fields of work.

4. SPECIALISATION IN EDUCATION

—Sir Richard Livingstone

۱ - تمہید - فاضل مضمون نگار خود ایک ماہر تعلیم ہے - زیر تبصرہ مضمون میں وہ معاشرے میں تعلیم کی اہمیت پر زور دیتا ہے - ہم تخصیص کے دور سے تعلق رکھتے ہیں - تخصیص کی بنیاد عمیق مطالعہ اور تجربہ ہوتے ہیں - یہ ذہن کی تربیت کے لازم ہے - تاہم ذہن کو پابند تخصیص کر لینا ہمارے لئے مضر ثابت ہو سکتا ہے - اسی طرح ہمیں خیال رکھنا چاہئے کہ تخصیص ہمیشہ انسانی فلاح و بہبود پر مبنی ہو - قدیم یونانی ادب و تمدن کا مطالعہ ہمیں ذہنی طور پر لطیف اور وسیع بنا سکتا ہے -

ہمیں زندگی کو اخلاق کا پابند کرنا ہوگا - تعلیم بالغاں کی افادیت سے انکار نہیں کیا جا سکتا - ہمیں زندگی کے ہر دور میں اپنے علم میں تجدید و توسیع کی ضرورت ہوتی ہے تعلیم ہی کی بنا پر انسان سائینس اور عمرانیات کے بارے میں اپنے علم میں بے بہا اضافہ کر سکتا ہے -

1. Summary

Sir Richard Livingstone is a classicist. He upholds the ideals of order, symmetry and balance in his views on various subjects. He is a modern educationist and emphasises the instructive role of education in society. We live in an age of specialization. Today more and more stress is being laid on acquiring a special knowledge in some particular branch of learning or craft. Sir Richard Livingstone speaks, first, in favour of specialization. He believes that specialization is essential for the training of the intelligence. True knowledge is possible only when we learn to associate ourselves with some particular occupation. Specializing is deep-digging. It enables a

person to acquire mastery over a particular field of art or craft.

Specialization is not dangerous for the mind or other faculties. Only a specialized habit of mind is harmful for thereby our mind ceases to be receptive to all kind of material on a given subject or subjects. The power to learn can only be developed by specialization. A specialist's mind is more receptive and alive than that of a non-specialist.

The author thinks that specialization is harmful only when it brings the student into conflict with human interests. He wants specialization harnessed to human interests and values. In science and technology specialization at times tends to be harmful as the scientist and technologist soon find themselves for removed from human interests in general as they are fully absorbed in their own selfish aims. Thus specialization dehumanises men. They are treated as cells, atoms or elements and not as human beings.

Livingstone suggests that we must specialize, first of all, in something that is good for our mind. Secondly, we must have faith in human values. Humanism should be our faith. It teaches us human love, sympathy and goodness. By studying the ancient civilizations of Greece and Rome we can cultivate our mind and temporize it with human sympathy and considerateness. Third, we should understand the social and political problems of the day. Then we should widen our outlook so as to view the world impartially and objectively. By comparing the present with the past we can better judge our own time and apply proper remedial measures to purge (clean) it of the prevailing ills. Lastly, we must have a fair knowledge of good and evil. Without acquiring a truely moralistic attitude towards life we cannot expect to improve our lot.

Livingstone stresses the need for adult education in the concluding part of his essay We must all renew our

education from time to time. It will enable us to refresh our knowledge of science and humanities.

3. MAIN POINTS

1. Education should be made purposeful.
2. Our age is an age of specialization.
3. Specialization nourishes and develops our mind.
4. Only a specialized habit of mind is harmful for us as it restricts our mental faculty and our capacity to receive all kind of material on a given subject or subjects is adversely affected.
5. Specialization is harmful only when the specialist dissociates himself with the wider interest of humanity.
6. Specialization should be harnessed to human interests and values.
7. Specialists quite often absorb themselves so much in their own pursuits that they forget about human weal (welfare).
8. Five principles of specialization :
   (*i*) We must specialize in something that is good for our mind.
   (*ii*) We must uphold moral values at all costs.
   (*iii*) We should look at the world objectively.
   (*iv*) We should understand the social and political problems of the day.
   (*v*) We must have a moral outlook.
9. By adopting these five principles we could insure ourselves against the evils inherent in specialization.

10 Adult education is the need of the hour. We must renew and refresh our knowledge from time to time in order to properly understand our times.

IMPORTANT QUESTIONS AND ANSWERS

Q. 1. Sir Richard Livingstone believes that specialization is not only inevitable but it is also desirable. Why?

Ans. The modern age is an age of specialization. Sir Richard Livingstone is an eminent educationist of our age. He makes a detailed study of the uses and abuses of specialization. Some of the major ends of education can be achieved through specialism. Specialization is very useful for the trainining of the intelligence. Concentration on a particular subject widens our mental faculties and enables us to express ourselves properly. It provides us with an insight into the meaning of knowledge. When we try to learn everything about everything we end by knowing nothing about anything. A specialist digs deep through the soil of the mind and makes it receptive to all kind of material on a particular subject or a variety of subjects.

The English are more inclined to specialization than the Americans. Specialization consists in quality rather than quantity. It develops our power to learn. Thus specialization is inevitable to human progress. Specialization tempered with humanism leads to true progress. Humanism implies love and sympathy for our fellow beings. By cultivating a humanistic attitude a specialist can make an invaluable contribution to the prosperity of humanity at large.

Specialization is the basis of modern scientific advancement. Science is a wide body of knowledge. Scientists explore it in parts. They carry out research in specific fields of science and widen the scope and utility of science. Similarly of other branches of knowledge.

Q. 2. What is the possible objection to specialization ?

Ans. The author explains his views on the subject of specialization very frankly. Specialization is very conducive (helpful) to the development of the faculties of the mind as it gives an insight into the meaning of knowledge and into the spirit in which it must be sought. But specialization may prove to be very dangerous if it is isolated from human interests. A specialist is duty-bound to work for the welfare of humanity at large. Specialization minus human values is equivalent to chaos and disaster. The scientist and technologist of today are unmindful of the larger interests of humanity. They are so deeply absorbed in their work that they treat men as cells, atoms and elements, and not human beings.

Scientists and technologists behave mechanically. Even the humanist may tend to act as thoughtlessly as the scientist. Sometimes his mind becomes so constricted (narrow) that it ceases to be receptive to true knowledge. He acquires a specialized habit of mind that arrests the growth of the mind.

If we concentrated exclusively on science and technology we would be alienated from human values as incorporated in humanities. Man cannot live by science alone. Knowledge of history, religion, literature and arts is also essential to a peaceful and prosperous existence on this planet.

Q. 3. What remedial measures does Sir Richard Livingstone suggest for those who specialize indiscreetly (not wisely) ?

Ans. Indiscreet specialization leads to the circumscription (narrowing down) of the mind. It renders us incapable of thinking deeply and clearly. The writer thinks that we live in an age of specialisms. He warns us against the evils of over-indulgence in specialization. A specialist should in no case forget the importance of man.

A specialist in science has to observe particular care as he is prone to behave mechanically and, therefore, thoughtlessly.

Livingstone suggests that we must specialize in something that is good for our mind. It must widen our mind and make it receptive and responsive Second, specialization should not be divorced from humanism. Love for humanity should be deeply rooted in the heart of a specialist. Humanism is a love for humanity. A humanist bears no malice to anyone. He has a cosmopolitan (wide) outlook. We can cultivate such an attitude by studying the culture and civilization of ancient Greece and Rome.

Third, a student of specialization should be fully conversant with the social and political problems of the day. He should have a clear understanding of the significance of science.

The author warns us against the evil of conformity to the age in which we happen to live. This limits our vision and curtails our ability to act objectively and openmindedly. Therefore, the next condition that he lays down for a would-be specialist is that he should see his own times from outside, that is, in an objective and impartial way. A comparison of our own civilization with other civilizations— —past and present——would be very revealing for us. This would enable us to understand the evils of our age and apply proper cures to the same. Our observation and experience of life would thus be enriched and increased immensely.

Finally, we must have a knowledge of good and evil in order to rule our own lives and see in what direction the world should move. Without a truly moral outlook all our efforts to ameliorate (better) our lot are likely to end in smoke. Excellence of character and conduct is a precondition to all other achievements. By popularizing adult education we may achieve this end——of moral armamentation of the masses.

5. THE DYING SUN

(*James Jeans*)

۱- تمہید - ہم ایک وسیع و عریض کائنات میں رہتے ہیں - اس کائنات میں لا تعداد ستارے اور سیارے ہیں - ہماری زمین اسی کائنات میں ایک ریت کے ذرہ کی طرح بے مایہ اور حقیر ہے - اس کا وجود بھی ایک حادثہ کا مرہون منت ہے - کسی زمانے میں سورج کے قریب کوئی ستارہ پہنچ گیا ہوگا - اس وجہ سے سورج میں مد و جزر پیدا ہوا ہو گا اور پھر مد و جزر کی لہر اکثر جب منتشر ہوئی ہوگی تو انہی منتشر شدہ ذرات میں سے ایک ذرہ ہماری زمین ہوگی جو فوراً ہی سورج کے گرد منڈلانے لگی ہوگی - آہستہ آہستہ اس کا درجہ حرارت اعتدال پر آ گیا ہوگا اور پھر کسی زمانے میں اتفاقیہ یہاں زندگی نے جنم لے لیا ہوگا - گویا زمین کی تخلیق ارادتاً نہیں بلکہ حادثتاً ہوئی - یہی وجہ ہے کہ زمین پر زندگی کے لئے ماحول کبھی سازگار نہیں ہوا - زندگی کو اپنے آپ کو بچانے کے لئے بڑی جد و جہد کرنی پڑی -

جیمز جینز کا قیاس ہے کہ کائنات میں زندگی کے سوا شاید ہی کوئی سیارہ یا ستارہ ہو جہاں زندگی وجود رکھتی ہو - سائنسدانوں نے یہ بات تو دریافت کر لی ہے کہ زندگی کیمیاوی اجزا کا مرکب ہے- لیکن ابھی تک وہ کیمیاوی وسائل سے انہوں نے زندگی کو تشکیل یا تخلیق کرنے میں قطعاً کامیابی نہیں حاصل کی - مصنف کے خیال میں محض چند مخصوص atoms کو ایک خاص تناسب سے ترتیب دینے سے زندگی تخلیق نہیں پاتی - اس کے علاوہ بھی کوئی ایسی قوت ہے جو زندگی کی جلا کے لئے بے حد ضروری ہے - اس راز کے انکشاف پر جدید سائنس کے مستقبل کا انحصار ہے - مصنف

کے خیال میں سورج کی حدت میں آہستہ آہستہ کمی ہو رہی ہے -
اور اس سے ہماری دنیا کو خطرہ لاحق ہے - سائنس کا کام ہے کہ
وہ اس امر کی تحقیق کرے -

2. Summary

Sir James Jeans elaborates his theory of the creation of the universe in this extract from his popular book "The Mysterious Universe". Our earth is a part of an unimaginably vast universe. Just as we cannot count the total number of grains of sand on all the sea-shores of the world, in the same way we cannot count this vast multitude of stars. The earth is one of the smallest of these stars. The majority of these stars exists in splendid insolation. The author traces the origin of the earth. Once two of the stars by some chance or accident came very close to each other A huge wave was formed on the second star—the sun. When the first star receded (went back), the tidal wave on the sun was torn and split up. The pieces thus formed got scattered all over the space. They started revolving round their parent sun. The earth was one of these. This demonstrates that the earth came into being by accident.

In the beginning the ejected fragments of the sun were intensely hot. Gradually they cooled, and a time came when they derived warmth from the radiation of the sun. Then a time also came when one of these cooling fragments gave birth to life. Nothing is known about the origin of life on the earth.

The universe is so vast that we feel terrified to imagine it. Our home in the space is very small and insignificant. The universe is hostile to life. Life could exist only on planets like the earth, which is a part of the planetary system of the sun. Substances can exist in the liquid state on the earth. Had the universe been designed to produce life like our own, we would have found a larger number

of planetary systems conductive to the growth and sustenance of life.

Can life be produced chemically ? Opinions are divided on this question. A living cell is not merely a group of ordinary atoms arranged in some order, it is something more. But it is not as simple as it appears to be. Wohler produced urea, a typical animal product, in the laboratory by the ordinary processes of chemical synthesis. Carbon has been discovered as one of the most vital constituents of living bodies. But we do not know why it binds other atoms together. Magnetism and radio-activity can be placed in the same category as life. Magnetism depends on the peculiar properties of the 26 (iron), 27 (nickel) and 28 (cobalt) electron atoms, especially the first. Radio-activity is confined to atoms having from 83 to 92 electrons. The carbon atom consists of six electrons. The universe operates according to certain laws. As a result, atoms having certain definite numbers, namely 6, 26 to 28, and 83 to 92 have certain special properties which reflect themselves in the phenomena of life, magnetism and radio-activity respectively. Chemistry suggests that, like magnetism and radio-activity, life may merely be an accidental consequence of the special laws by which the present universe is governed.

God did not create the universe on purpose, otherwise this earth of ours and life on it would not have been so insignificant. Life can exist under suitable conditions of light and heat. A slight disturbance of the balance of light and heat might cause the disappearance of life from the earth.

The author fears that life on the earth might perish (end) of cold. The sun is dying of cold. It has no external source of heat. The earth, according to the laws of dynamics, is getting farther and farther from the sun. Thus life might be frozen off the earth one day. Not only astronomy but also physics tells the same story. The universe is destined to (bound to) end due to a "heat-death". We can probe deep into the matter with the help of modern physical science.

3. MAIN POINTS

1. The writer explains his theory of the creation of the universe.

2. The universe is unimaginably vast, and our earth is no match to it.

3. The universe consists of innumerable stars which exist widely apart from one another.

4. The earth was born out of an accident. Two stars came close to each other. The first star caused the rise of a huge tidal wave on the other. This wave was soon broken and its fragments got scattered across the space. These ejected fragments formed a planetary system in which the parent sun was the nucleus around which they revolved regularly.

5. We do not know anything about the emergence of life on the earth.

6. The universe is terribly vast.

7. It is hostile to life.

8. We cannot produce life chemically although life is constituted out of a combination of chemical elements.

9. The universe operates according to certain laws.

10. Like magnetism and radio-activity life may also be an accidental consequence of the special laws by which the universe is governed.

11. Life can exist only under suitable conditions of light and heat. A slight disturbance in these conditions might cause the disappearance of life from the earth.

12. The sun is gradually losing heat.

13. **The earth is moving away from the sun. Thus life might be frozen off the earth one day.**

4. IMPORTANT QUESTIONS & ANSWERS

Q. 1. What does Sir James Jeans say about the creation of the earth ?

Ans. Sir James Jeans was a celebrated scientist. He was specially interested in astronomy. His writings carry a scientific clarity and an intellectual profundity that we do not commonly find in writers of scientific prose. The writer views the universe and the position of the earth in it. Millions of millions of stars exist in the universe. This speaks for its vastness. Stars are as countless as grains of sand on all the sea-shores of the world The earth is one of the smallest of these stars. Incredibly large distances separate these stars from one another. It is very rare that these stars ever come within hailing distance of one another. The author speculates (guesses) that once two of these stars might have come closer to each other by some chance happening. As a result of this accident a huge tidal wave was formed on the second star—the sun. We are already familiar with these waves as the sun and the moon cause them on the earth. So when the first star receded, the tidal wave on the sun was torn into pieces. These pieces got scattered all over the space. They revolved round their parent sun. The earth was one of these revolving planets. This indicates that the earth was born of an accident. With the passage of time the earth became quite temperate (neither hot nor cold) and the emergence of life was possible on it. But we cannot explain with any certainty when and how life emerged on the earth.

God did not create the universe with a purpose. That is why it is hostile to life. Our earth is a part of the solar planetary system. But planetary systems are very rare in the universe. Life can exist only in a suitable climatic condition. There are extremes of temperature

in the universe for the most part. Hence we cannot conceive of life on other planets.

Q. 2. Can life be produced chemically? How does Jeans weigh this question?

Ans. Scientists have discovered that all living cells are produced out of a systematic combination of chemical elements. But it has not been possible for them to create a living cell by combining chemical elements in a given order. Life is not merely a product of chemical elements assimilated (joined) synthetically, it includes something else also. What is that something else? Some people call it "vital force". Whatever it is, it is not as simple as it appears to be. Wohler produced urea in the laboratory by chemical synthesis. Thus he suggested that life could be produced without the "vital force". It was carbon and not a "vital force" that distinguished the matter of living bodies.

Carbon has been found to be the most vital constituent of a living body. Its atom consists of six electrons. The carbon atom has a great capacity for binding other atoms together. But we cannot account for this phenomenon. The same is true of magnetism and radio-activity. Magnetism depends upon the peculiar properties of the 26 (iron), 27 (nickel) and 28 (cobalt) electron atoms, especially the first. Radio-activity is confined to atoms from having 83 to 92 electrons The universe operates according to certain laws. Therefore atoms having certain definite numbers, namely 6, 26 to 28, and 83 to 92 have certain special properties which reflect themselves in the phenomena of life, magnetism and radio-activity respectively. Chemistry suggests that like magnetism and radio-activity, life may merely be an accidental consequence of the special laws by which the present universe is governed.

Thus we may conclude that nothing definite can be said of the creation of the earth or the emergence of life on it. James Jeans, the author, has only formed certain

assumptions based on sound external evidence. Scientists have been as confused about the subject as the layman. Life is no doubt a product of chemical elements arranged together in a certain order. But no scientist has so far been able to produce life chemically. It is something besides the non-ordinary combination of atoms. What is that something? An answer to this question is likely to bring about a great revolution in the world of science.

Q. 3. Explain after James Jeans how the earth might perish of cold?

Ans. Sir James Jeans has expressed his fear that the earth might perish of cold one day. The universe is hostile to life, which can exist only under suitable conditions of light and heat. The sun has no external source of heat. It is gradually losing its heat. Today we are threatened by an ice-age of a different kind.

The greater part of the substance of the universe still remains too hot for life to exist. But still we are destined to die of cold. Our earth must move nearer the sun in order to derive suitable heat from it. But the case is quite the reverse. The earth is moving further away from the sun into the outer cold and darkness. A time will come when life will be frozen off the earth.

The second law of thermodynamics predicts that the universe can have only one end - a "heat-death" in which the total energy of the universe is uniformly distributed, and all the substance of the universe is at the same temperature. This temperature will be so low as to make life impossible.

All this shows that universe was not designed for life. Scientists will have to probe deep into the fundamental nature of things in order to find out a possible answer to the question whether life is so insignificant as to freeze off the earth in course of time.

6. WHAT LIFE HAS TAUGHT ME

(*Bertrand Russel*)

۱ - تمہید - برٹرنڈ رسل ایک تجربہ کار فلسفی ہے - وہ اپنے تجربات کا خلاصہ زیر تبصرہ مضمون میں پیش کرتا ہے - رسل اپنے مبلغ ہونے کا دعویٰ قطعاً نہیں کرتا - وہ غیر جانبداری کے ساتھ اپنے خیالات کا اظہار کرتا ہے - عملاً اس کی پرورش انیسویں صدی کی متمول آزاد خیال پر ہوئی - تحمل ، جمہوریت آزادی رائے اور احترام آدمیت اس تربیت کا لازمی حصہ ہے -

پہلی جنگ عظیم نے رسل کو بڑا متاثر کیا - اُسے تشدد سے ہمیشہ نفرت رہی ہے - لہٰذا جنگ کے وہ سخت خلاف تھا - کچھ انسان ظلم اور تشدد کو پسند کرتے ہیں - یہ فلاح انسانیت کے منافی ہے - امن کی ترویج کے لیے ہمیں کوئی کسر نہ اٹھا رکھنی چاہیے - احترام آدمیت امن کی منزل کی طرف پہلا قدم ہے - خود داری انسان کا زیور ہے - اسی لئے ہمیں ایسا طریقہ تعلیم اپنانا چاہیے جس سے فرد کے شعور میں پختگی پیدا ہو اور اسے خودداری و احترام آدمیت کا سبق ملے - رسل اقدار انسان کی اہمیت پر بہت زور دیتا ہے - اور قوموں کے درمیان اشتراک عمل کا داعی ہے -

رسل اشتراکیت کا مخالف ہے کیونکہ اس کے خیال میں یہ آمریت ہی کا دوسرا نام ہے - وہ عدل و مساوات پر مبنی جمہوری نظام کا حامی ہے - صنعتی معاملات میں داخلی خودمختاری رسل کے نزدیک وقت کی اہم ضرورت ہے - جنگ کے بادل سر دست تمام دنیا پر منڈلا رہے ہیں - ہمیں عملاً جنگ کے خطرہ کو ختم کرنے کے لیے بہت کچھ کرنا ہوگا - ایٹمی توانائی پر کنٹرول کرنے

سے جنگ کے خطرہ کو مؤثر طور پر کم کیا جا سکتا ہے۔ انسان کو امن اور بھائی چارہ سے رہ کر دنیا کو جنت نظیر بنانا چاہیے۔

2. Summary

Bertrand Russell is regarded as a great champion of peace, tolerance and human freedom. Life has taught him many lessons. We live in a very complex age. Moral platitudes (statements) do not appeal to the modern mind in the same way as do the precepts of practical wisdom. Therefore, Russell informs his readers that he would not make any sweeping statement in respect of his beliefs or experiences His attachment to logic and mathematics has cultivated in him a spirit of impartiality and detachment. These virtues teach us to be kind and considerate in our social conduct. However, Russell has his own ideals and he would like to mould his life according to these ideals. He formed these ideals at an early stage when he was hardly sixteen. He is a fast adherent (follower) to toleration, democracy, freedom of opinion, and respect for the individual which form an essential part of the 19th century aristocratic liberalism Until 1914 Russell was very optimistic about the future of the world. The prospects (future) of democracy seemed to be very bright then. But the later events belied his hopes. Ignorance, folly or lust for power have perverted (corrupted) man's mind and bedevilled (vitiated) his will. Hitler dreamed of a world inhabited by slaves and ruled by an autocratic despot (a self-willed ruler). The present day world is nothing short of the one of Hitler's dreams. Russell is seriously perturbed over this state of affairs. Peace-loving people of the world must join hands together in order to avert (stop) the disaster.

The writer makes certain hold admissions in respect of his experiences of life. Cruelty is the order of the day. Men behave irrationally. There is no love lost among them. Knowledge seems to have vitiated the mortals

(human beings) and made them callous (insensitive). Russell advises his readers against the misuse or abuse of their potentialities. Respect for the individual is his motto (principle). Self-respect should be maintained at all costs.

Education should be so reoriented as to make us useful members of society. The author is a staunch humanist. He has a truly cosmopolitan (international) outlook. He is opposed to the narrow nationalistic fervour rampant (current) in the world of today. Russell does not feel disillusioned regarding the future. Good is bound to overpower evil in the long run. Man is capable of doing good and curbing (suppressing) his baser instincts.

Russell has no faith in communism. So is very critical of socialism. He gives the example of Russia in order to prove that socialism degenerates into despotism. However, he upholds democratic socialism, a natural consequence of social freedom and economic justice. Russell advocates self-government for the industry. Let the industry govern itself without any outside interference. He favours the federal organization of all industry. A reasonable measure of autonomy (self-governance) will free the industry from undue state control.

War is a major concern of Russell He is a pacificist (lover of peace). A powerful international authority should be created to prevent war and effective control be imposed on atomic energy. Science, if exploited positively, can usher in (bring about) an era of peace and prosperity in the world. Tyranny (cruelty), hate and injustice should be eliminated to pave way for the real progress of humanity.

3. MAIN POINTS

1. **Russell is a modern thinker and man of parts (qualities of head and heart).**
2. **He describes his experiences of life in a candid manner.**

3. He advocates impartiality and detachment in one's opinions.
4. Life must be lived according to a specific pattern.
5. Russell has all along ventured (tried) to lead it moderately.
6. Toleration, democracy, freedom of opinion and respect for the individual form the articles of his creed.
7. He holds on to optimism in face of gloom and confusion.
8. Education should make us useful members of society.
9. Narrow nationalism destroys the good in man. Instead we should cultivate a truly humanistic outlook.
10. Communism tends to curb individual liberty and treat men as mute (dumb), insensate (lifeless) beings, moving and acting mechanically.
11. Russell pleads for democratic socialism based on social freedom and economic justice.
12. Self-governance for the industry is desirable.
13. War is an evil. It should be eliminated from the surface of the globe.
14. Only a powerful world body could prevent war effectively.
15. Nuclear arms must be banned forthwith.

4. IMPORTANT QUESTIONS & ANSWERS

Q. 1. What does Russell say about life and the lessons that it has taught him ?

Ans: Bertrand Russell is an eminent thinker of this century. Throughout his life he advocated peace,

tolerance and human freedom. In this essay Russell tells us about his experiences of life. He has learnt mostly from experience in life. However, reading and reasoning have also contributed to his knowledge. He is not a dull pessimist. As logician and mathematician he has formed an impartial and detached attitude towards life. He has his own ideals and he would like to mould his life according to these ideals. He formed these ideals at the age of isxteen.

The author claims to have been reared (brought up) on the creed of 19th century aristocratic liberalism which is based on toleration, democracy, freedom of opinion, and respect for the individual He has clung (stuck) very fast to this creed. Before the advent (start) of the World War I, there was no tension in the world. Prospects of democracy were very bright. But the War changed the situation radically. Nations of the world were now pitched against one another. The world had been pushed into the dark ages once more. Ignorance, folly and malice became the order of the day. Man cannot solve his problems by force. The two World Wars have taught us this lesson fully well. Russell refuses to be pessimistic about the situation. Peace-loving people of the world have an important responsibility to fulfil under the circumstances. They must join hands together and work for the welfare of mankind.

The author thinks that life has taught him cheerful lessons during the present century in spite of the fact that it is replete (full of) with cruelty, misanthropy (hatred for mankind) and ignorance. Mutual forbearance is a pre-condition to the success of a democratic system of government. It is better to do a little good than much harm. It is our duty to make a positive use of our faculties. Russell believes that without respect for the individual we cannot live peacefully in the world. The individual self-respect should be preserved at all costs.

Trade unionism plays an important role in fostering economic stability and peace in a country. The industry

should be given the right of self-government. Russell opposes socialism, as prevailing in Russia, on the ground that it tends to degenerate into dictatorship. He advocates democratic socialism which safeguards individual liberty and economic justice. The danger of war looms large before the world. The abolition of war should be our main concern now. We must create a powerful international agency to prevent war on the globe. The world could become a happy place only when causes of war were totally eliminated.

Q. 2. Explain Russell's views on 'Respect for the Individual'.

Ans. Russell claims that he has been brought up in the creed of 19th century aristocratic liberalism. Respect for the individual is an essential part of this creed. He has an unbiased liberal attitude towards life. Everybody must be free to express himself in whatever way he likes. Freedom of opinion and respect for the individual are essentials of democracy. No democratic system can work without these. War is a negation of the concept of respect for the individual. Human beings should refrain from inflicting pain on one another.

Differences of race, religion and culture are likely to arouse conflicts amongst human beings. But most of these conflicts could be prevented if men were considerate towards one another. Honest differences are quite natural in a civilized society. Use of violence to settle disputes is not desirable. In ancient times men humiliated one another freely. Even today this practice is quite common. The followers of Hitler in Germany persecuted (caused pain) the Jews mercilessly. In dictatorial regimes (governments) the individual is not treated with the respect and consideration that is his due. By humiliating human beings we divest them of (deprive) such virtues as self-respect, sympathy and perseverence (strength of will) We can ensure economic peace and political cohesion (stability) by carefully guarding the self-respect of the individual. Even in education respect for the child is a

must in order that he may grow into a useful member of society. Russell's belief in respect for the individual reflects the humanist in him.

Q. 3. Discuss Russell's views on (*i*) democratic socialism, (*ii*) war

Ans. Democratic Socialism: Russell has always opposed totalitarianism (dictatorship). He has a firm belief in individual liberty and social justice. He bitterly criticises the Russian brand of socialism as it is no worse than its predatory (unjust) counterpart capitalism. Socialism is a system of economic organization inspired by the concept of social justice and not by that of liberty, as Russell thinks. In Russia the dictatorship of the Communist Party is more thorough-going and fearsome than any that is possible under capitalism.

Russell does not reject socialism as a means of a viable (strong) economic organization. He believes in the fundamentals of socialism. But socialism can be effective and fruitful only when it is a democratic one. Russell pleads for an extension in the functions of trade unions. Every big industry should be controlled, in its internal affairs, by a trade union. The industry should manage its own affairs internally. However, its external relations should be managed by the state. Thus the principle of federalism can be applied to the management of industries in a country. State-appointed officials are likely to mismanage an industry. The chances of mismanagement would be curtailed (reduced) if its own democratically elected authority governed it.

War: Russell is a staunch critic of war and those who launch it. War brings about ruin in the world and generates hatred and envy among human beings. With advancement in technology, the modern age has also seen a corresponding improvement in the quality of weapons of war. The two World Wars have shown that human problems cannot be settled by means other than of peace. War is an evil. It destroys the good in man

and renders him incapable of thinking aright. The fear of a third World War continues to haunt the world. Nations of the world are busy in piling up stocks of arms and ammunition. Major parts of their budgetary allocations are diverted towards their defence requirements. Poverty, disease, want and hunger continue to blight humanity. Nuclear weapons may destroy the whole world within no time in case of an outbreak of war.

The situation is not a happy one. The U.N.O. has lost its power and prestige. The so-called Big-Powers of the world dominate it. Russell is of the view that a suitable international agency be created to prevent war in the world. All nations of the world must get united and they should respect the authority of the proposed agency. Atomic energy should be effectively controlled in order to minimise the danger of war in the world. Science has made our life very comfortable. But it has let loose hatred, suspicion and violence also. Russell stands for peace. War poses a constant threat to peace. Nations of the world should learn to live peacefully.

7. EDUCATION AND THE TRAINING OF CHARACTER

(*Sir Richard Livingstone*)

۱- تمہید- اس سے پیشتر بھی ایک مضمون اسی مصنف کے قلم سے ہماری نظر سے گزر چکا ہے - اس مضمون میں اس نے تعلیم اور اخلاق کے باہمی تعلق پر زور دیا ہے - تعلیم اخلاق کی نشو و نما کے لئے بے حد ضروری ہے - لیکن آج کے دور میں اس حقیقت کو مسلسل نظر انداز کیا جا رہا ہے - تعلیم کے تین مقاصد ہیں - اول، تعلیم کے ذریعہ ہم پیشہ وارانہ مہارت حاصل کرتے ہیں - اور اس طرح اپنی روزی کماتے ہیں - دوئم ، تعلیم ہمیں سماجی اور سیاسی شعور بخشتی ہے - سوئم ، تعلیم کے ذریعہ ہم اپنی شخصیت کی تعمیر و تزئین کرتے ہیں - اول الذکر دو مقاصد سے ہم پوری

طرح واقف ہیں - اور ان کے حصول کے لئے مصروف بھی رہتے ہیں - لیکن آخر الذکر مقصد کی طرف ہم شاذ ہی توجہ دیتے ہیں - یہی وجہ ہے کہ آج کے دور میں انسان مختلف برائیوں میں گھرا ہوا ہے -

معاشرے کی صحت کا انحصار فرد کی اخلاقی تندرستی پر ہے - اخلاقی تعلیم ہمیں اچھے برے کے درمیان تمیز کرنا سکھاتی ہے - اخلاقی تعلیم کا حصول ''تصور عظمت'' پر منحصر ہے - جب تک ہمارے سامنے عظیم مقاصد نہ ہوں گے ہم کسی چیز کو حاصل نہ کر سکیں گے - اخلاق کے معاملے میں بھی یہی بات صادق آتی ہے - ہمارے سامنے اعلیٰ کردار لوگوں کی مثالیں ہونی چاہئیے تاکہ ہم ان کے اتباع میں خود کو بہتر بنا سکیں - مصنف کے خیالات نہایت بیش قیمت ہیں - دور جدید میں مادیت پسندی نے انسان کو زندگی کی اعلیٰ قدروں سے بالکل بے بہرہ کر دیا ہے - نتیجہ ہمارے سامنے ہے - روحانی تسکین کے بغیر مادی ترقی بے معنی ہے -

2. Summary

Sir Richard Livingstone is a modern educationist. He discusses the true function of education in the essay under reference. At present we attach too much importance to the vocational and social aspects of education. We regard education as a means to an end and not an end in itself. Our approach is quite materialistic. The author believes that science is an integral part of civilised life but it is not civilisation in itself.

Education has three main provinces—vocational, social, spiritual, doctors, scientists, economists, teachers and administrators cater for (fulfil) the physical of necessities of society. They contribute towards its

material prosperity. Hence vocational education concerns with our livelihood. Social or political education is a training in citizenship that every one of us needs for leading a disciplined social life. Spiritual education is the most important of the different function of education. It fits us for living well. It is the education of the personality. For want of a better name we may call it the education of body, mind and character.

Vocational proficiency (skill) leads material prosperity to a community. Social education makes it cohesive and durable But spiritual education improves the quality of its civilization. The higher the standards and values of a community the finer its civilization. Spiritual education, therefore, enables us to improve our standards and sense of values. It gives us an idea of what is first-rate and what is not. At present we tend to ignore this spiritual element. Science and technology are not saviours of society.

We need a vision to reform the world. Men must have a vision and the readiness to follow it. It is an ability to see beyond the present, the immediate. A 'habitual vision of greatness', is necessary not only to moral education, but to all education. A teacher cannot guide his pupils properly unless he is aware of, and can make them see, what is first-rate and great in different things. Similarly in all vocations from teaching to farming, the knowledge of the first-rate is essential to success.

Prof. Whitehead is right in saying that we cannot train character 'without the habitual vision of greatness'. For this purpose we may mould the system of education so as to enrich the vision of its pupils and thereby train their characters. Students should be acquainted with the best things that have been done, thought and written in the world, and fix these in their minds as a standard and test to guide them in life. Without an adequate ideal we cannot dream of success in any field of life much less in character building.

MAIN POINTS

1. Sir Richard Livingstone is a classicist as he upholds the ideals of unity, order and clarity.
2. Education has three main functions, vocational, social and political, and spiritual.
3. Vocational education caters for our economic needs; social education trains us in the art of citizenship; spiritual education refines our character.
4. We ignore spiritual education. Hence the chaotic conditions prevailing in society.
5. Spiritual education fits us for living well. It is the education of body, mind and character.
6. It consists in 'a habitual vision of greatness'.
7. Lives of great men must inspire us to act nobly and think purely. We must make them our ideals, and try to emulate (follow) them faithfully.
8. Spiritual education deals with our standards and values.
9. Education should enrich the vision of students and thereby train their characters.

4. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What are the three main divisions of education as conceived by Sir Richard Livingstone? Discuss their respective functions in detail.

Ans. Sir Richard Livingstone trifurcates (divides into three) education into vocational, social and spiritual provinces. Vocational education enables us to earn our livelihood. It is a must for the material existence of society. Doctors, scientists, economists, teachers and administrators cater for the material needs of society. Technology is also a part of vocational education.

In the modern age we attach undue importance to vocational education. Thus we limit the function of education to a life-feeding force. Education is not a means to an end; it is an end within itself. Much of the distrust, chaos and confusion that prevails in the modern society results from this misconception as regards the true function of education.

Social education is synonymous with political education. Man is a social animal. Without observing a certain code of conduct he cannot live peacefully in society. Social or political education trains us in the dual arts of citizenship and politics. The modern man is quite aware of his social and political obligations. Still, conditions are far from ideal. Social cohesion and political awareness that characterise the modern society, have not yet borne the desired results. Hatred, envy and mutual distrust are the major impediments (checks) in the way of a smooth social life.

And now, spiritual education. Practically it is related to vocational and social education but its aim is different from them. A community may be materially very advanced; socially and politically, too, it may be equally developed, but still it may not be an ideal community. Without spiritual education no community can claim to be really civilised. It is the education of personality—of body, mind and character. Hence spiritual education is indispensable (important) to human progress. It enables us to distinguish between vice and virtue, false and fair, vulgar and decent. It widens our minds and frees them from all prejudices and vicious thoughts. We need it most at the present moment.

Q. 2. 'Moral education is impossible without the habitual vision of greatness.' Explain Livingstone's views on the subject.

Ans. Sir Richard Livingstone is an eminent educationist of this age. He regards education as a character building force. He emphasises the moral aspect of educa-

tion because it deals with the development and grooming of our personalities. Science and technology have contributed to our material uplift. Social education has trained us in the arts of citizenship and politics. But spiritual education makes us a truly civilised and cultured being. It enables us to see beyond the present. Thus spiritual education is an embodiment of a vision which makes us see things in their true perspective (colour). Economic or social conditions may prepare the way; the moving force is a vision. Hitler had a vision, although a negative one, and so he developed Germany into a great country. But Livingstone does not approve of such a vision. He believes in 'the habitual vision of greatness'. We need this vision in all fields of life. It consists in adequate ideals. He can a teacher train his pupils properly without a knowledge of the first-rate in his subject. Spiritual education consists of our ideals, standards and values. We cannot lower the standards. In order to attain these we have to raise ourselves to their level.

Education must cater to this end. Education must enrich the vision of its pupils and thereby train their characters. An educational institution should show them the best things that have been done, thought and written in the world, and fix these in their minds as a standard and test to guide them in life. A scientist would fail in his investigation if he had no conception of the best that had been done or achieved in his field of work. The same is true of character. The character of an ideal personality would inspire us to mould ourselves in the same pattern. The author makes a strong plea (appeal) for the adoption of adequate ideals in all fields of life.

8. HOW TO WRITE, HOW TO WRITE BADLY AND HOW TO WRITE WELL

—C. E. M. Joad

۱- تمہید - تحریر کے ذریعے عام طور پر ہم اپنے خیالات کا اظہار کرتے ہیں - لیکن عجیب بات ہے کہ ہم اکثر تحریر سے کتراتے ہیں - تاہم خط لکھنے کے معاملے میں ہم ایسا رویہ اختیار نہیں کرتے - ہمیں چاہئے کہ جو کچھ ہم سوچتے ہیں اسے سادگی سے سپرد تحریر کر دیں - شعوری طور پر تحریر کو ادبی بنانے کی فکر میں ہم اسے مصنوعی بنا دیتے ہیں - تحریر اور گفتگو ایک دوسرے سے مماثلت رکھتے ہیں- اسلوب تو خود بنتا ہے نہ کہ بنایا جاتا ہے- جی - ای - شاہ ایک صاف طرز ادیب تھا کیوں کہ اس کی تحریر میں بقول مصنف سادگی ، خلوص اور طبع زادیت موجود ہیں - تحریر کو مزین کرنے کے لئے وزنی الفاظ کی ضرورت نہیں ہوتی - سادہ اور اعلیٰ خیالات ، قواعد و انشا کے اصولوں کی پابندی اور خلوص اظہار کسی بھی تحریر کو عظیم بنانے کے لئے کافی ہیں -

مضمون کے دوسرے حصہ میں مصنف نے عمدہ تحریر کے لوازمات پر بحث کی ہے - اسلوب بلا شبہ تحریر کے لئے بہت اہم ہے - لیکن شعوری طور پر اسلوب کو اختیار کرنے کی کاوش تحریر کو سادگی اور حسن سے محروم کر دیتی ہے - اس لئے سادگی خیالات اور خلوص اظہار سے ہمیں اپنے اسلوب تحریر کو مزین کرنا چاہئے - ہیزلٹ کا اسلوب قابل تعریف ہے -

اپنے اسلوب بیان کو ہم ڈائری کے ذریعہ بھی نکھار سکتے ہیں - ڈائری میں ہمیں اپنی ذات کے بارے میں آزادانہ اظہار خیال کرنا ہوتا ہے - اس کے ذریعے ہم کافی تحریری مشق حاصل کر سکتے ہیں -

2. Summary

The object of writing is to convey meaning. But most people consider it a difficult job They regard it as a highly technical craft. On the other hand letter-writing is thought to be a simple task. C. E. M Joad believes that there is nothing mysterious about the art of writing. If the plain man would only take the trouble to say quite plainly what he thinks, good and even easy writing would be the inevitable result.

We somehow believe that the object of writing is different from the object of talking. We want to create a literary effect through the written word. This belief originates from two causes. First, journalistic writings are full of unexpected and striking words. Over-emphasis is another feature of journalism. Sensationalisation (to create excitement) of common events is characteristic of journalism. For example, the cricket reporter will say 'the sphere struck the uprights' instead of 'the ball hit the stumps'. Thus journalese (language used by journalists) has affected the common expression and made it high-flown (showy). We can avoid this tendency by resolving to say exactly what we mean and to say nothing more, to use the simplest words that will serve our purpose, and to use as few of them as we can.

Second, many authors, in an anxiety to exalt the mysteries of their trade, have held that writing is an art like painting and music. So it cannot be mastered without the acquirement of a style. Joad quotes Samuel Butler to show that style is not a pre-condition to good writing. It is like our dress simple and unimposing. Joad believes that genuine feeling, clear thinking and sufficiet knowledge of grammar and composition enable us to put down our thoughts in the mould of a good writing.

G. B. Shaw, a great stylist, has said that effectiveness of assertion (statement) is the beginning and end of style In the second part of the article C. E. M. Joad explains how to write well. There is beauty and music in words.

That is why we are thrilled by one man's words and left unmoved by another's If there is beauty in our thoughts and originality in our views, these qualities will inevitably appear in our expression of theme. By a conscious effort we cannot make our style beautiful. Meredith (1828-1909), English novelist and poet, sinned when he made conscious efforts to seem lofty (grand) in style. Dr. Johnson (1709 1784), the renowned English critic and prose writer, also erred in this matter He used long and many-syllabled words in order to sound impressive.

Writing is akin to speaking on paper. So we should make it as meaningful and simple as speech William Hazlitt (1778-1830) was one of the great masters of English prose R. L Stevenson (1850-1894), the famous English novelist and essayist, would have been a greater artist had he followed Hazlitt in his writings.

The author advises us to keep a diary in order to acquire the necessary skill in writing. In a diary we try to be as natural and truthful as we can It is a natural outlet for our personality. The Diary of Samuel Pepys (1631-1703) would serve us as a model. Accurate observation, clear thinking, choice of right words, brevity, freshness, originality, and above all naturalness form the main rules for good writing. But there should be no conservatism (love for tradition) in the observation of these rules. Finally, the author expresses the view that beauty is not to be captured by direct assault. If we aim directly at beauty we are likely to miss it. It comes spontaneously (immediately) and out of its own accord. The example of Shakespeare, the dramatist ; Coleridge, the poet ; Bernard Shaw, the play-wright (dramatist) ; Joseph Conrad, the novelist and W. H. Hudson, the naturalist confirms this statement.

MAIN POINTS

1. **In the first part of the essay, C. E. M. Joad explains the object of writing He also hints at**

the defects of a bad writing In the second part, he goes on to suggest how to write well.

2. The object of writing is to convey meaning.

3. People generally take it as a highly technical craft.

4. Writing of an essay is thought to be difficult, but not writing of a letter.

5. We should say plainly what we think.

6. We want to create a literary effect in our writings and hence fail to compose our views properly.

7. Journalese consists of high-flown and sensational language. The common writer is confused when he attempts to follow it.

8 Some writers hold that writing is an art and only a few could master it.

9. Joad believes that style is not a pre-condition to good writing

10. Clear thinking, genuine feeling and sufficient knowledge of grammar and composition are the only requirements of a good writing.

11. There is beauty and music in words.

12. If there is beauty in our thoughts and originality in our views, these qualities will automatically appear in our expression.

13. William Hazlitt had an ideal style.

14 By maintaining a diary we can develop our written expression.

15. Beauty in writing comes spontaneously and not by deliberation (thought).

4. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. What is the object of writing and how can we best achieve it ?

Ans. The object of writing is to convey meaning. Speech also has the same object. But the layman considers writing a difficult task. He regards it as a highly technical craft. He is always hesitant in giving vent (explain) to his feelings in the form of an essay or literary article. He suffers from the misunderstanding that the acquirement of a style is a precondition to a good writing. But while writing a letter he does not have any such hesitation. He knows that letters are only a way of talking on paper.

The author discusses the matter in detail. He believes that there is nothing mysterious about the art of writing. If the plain man would only take the trouble to say quite plainly what he thought, good and even easy writing would be the natural result. But very often the plain man avoids that. Instead he considers it compulsory to adopt a literary style in formal writings. He uses many words where one would be sufficient. He aims at creating, what is called, a literary effect even if it is at the expense of meaning.

Newspapers have played a major role in popularising the notion (idea) that over-emphasis and decoration is necessary to any writing worth its name. Journalists tend to be artificial in their writings. They use high-sounding words in order to impress their readers. They sensationalise the common occurrences (happenings).

Then there are many authors who maintain that writing is an art like painting and music. Thus they mystify (to make mysterious) their calling (profession) with a view to overawe (over-impress) their readers. Style in itself is of no value. It may come of its own but in no way should it be regarded as a pre-condition to good writing.

Genuine feeling, clear thinking and sufficient knowledge of grammar and composition help us to compose a piece of good writing. There is no hard and fast rule for composing a piece of good writing. According to Shaw effectiveness of assertion is the beginning and end of style. To conclude, writing is akin to speaking on paper. Good writing needs nothing to rest on except strength of conviction (faith) and grammatical accurateness.

Q. 2. How can we write well ?

Ans. Joad asserts that writing is not an art in the sense the painting of pictures or the composing of the music is. But this does not mean that there is no music and beauty in words. Sometimes a writing *thrills* us to ecstasy (delight), while another leaves us untouched. The writer admits the importance of beauty in writing but he suggests that we should not consciously seek it. If we do, it will elude (get away) us. Beauty in our thought and originality in our views rear our expression and lend it charm. Joad gives the example of the famous English writer George Meredith, who was very fond of prolixity (writing freely and copiously). But he often overdid vivacity (lightness in expression) and freshness in his style.

When we are writing we should be ourselves. Affectations are not a part of our respective selves ; hence they are offensive to a good style of writing. We should, likewise, avoid being natural by unnatural means. Good architects decorate a construction ; they do not construct a decoration. Similarly a writer beautifies a composition by being simple, sincere, and straight forward , he does not compose beauty. If we directly aim at beauty we are likely to miss it. It comes by itself. The rules for good writing are : observe accurately, think clearly, choose the right words – be as fresh, brief, and original as you can and, above all, do not be afraid of being natural. By adopting these rules we may improve our written expression as well as beautify it. Maintenance of

a regular diary may also help us to achieve the same end. Joad thinks that G. B. Shaw, Joseph Conrad and W. H. Hudson are the great stylists of this age. Their writings contain beauty which comes spontaneously and of its own accord.

9. LOGIC : LOVE IS A FALLACY

(*Max Shulman*)

۱ - تمہید - یہ ایک مزاحیہ کہانی ہے - اس میں تین کردار شامل ہیں - جو باہم ایک مثلث تشکیل کرتے ہیں - اس میں منطق کے ذریعے محبت کو باطل قرار دیا گیا ہے - مصنف کسی زمانے میں منی سوٹا یونیورسٹی میں قانون کا طالب علم تھا - جہاں اس کے ہم عصر طلباء میں پیٹی برچ اور پالی ایسپی بھی شامل تھے - پیٹی برچ ہوسٹل میں اسی کا شریک کمرہ بھی تھا - اس وقت مصنف کی عمر اٹھارہ سال کے قریب تھی - وہ بڑا منطق پسند اور پرسکون ذہن والا انسان تھا - پیٹی برچ اور وہ ایک ہی لڑکی پالی ایسپی کو چاہتے تھے پیٹی برچ کو ریکون کی کھال والا کوٹ پسند تھا اس لئے کہ اس لڑکی کی بھی خواہش تھی - مصنف نے اپنی دانست میں پیٹی کو ریکون کوٹ کے بدل پالی ایسپی سے دست بردار ہونے پر راضی کر لیا - یہ لڑکی بظاہر بڑی معصوم تھی - لیکن درحقیقت وہ بہت چالاک اور تند تھی - مصنف نے اسے منطق پر کئی لمبے چوڑے لیکچر دیئے - اور اسے منطق کی موشگافیوں کے بارے میں سمجھانے کی کوشش کی - لڑکی نے اس کی باتوں کو بڑے سرسری انداز سے سنا - جب مصنف تمام لیکچر ختم کر چکا تو اس نے اظہار محبت کر ڈالا -

اب لڑکی کی باری تھی - اس نے مصنف کو بڑی خوبصورتی سے لتاڑا - پالی نے اس کی جذباتی گفتگو کو بڑے سرد انداز میں

سنا اور منطق کے اصولوں کی کسوٹی پر ہی اس کی تمام مفروضات کو رد کر دیا ۔ وہ دراصل ذہنی طرح سے محبت کرتی تھی اور آخیر تک وہ اپنی محبت پر قائم رہی ۔ پالی کا کردار کہانی میں دلچسپی اور مزاح کا باعث بنتا ہے ۔

2. Summary

The story illustrates a humorous situation. The writer has narrated it in the first person with a view to sound realistic. It incorporates three characters which form the eternal triangle of a girl sued by two lovers. Max Shulman, the author of the story uses the common idiom of the day. The narrator recalls the days when he was a freshman in law school at the University of Minnesota. He was only eighteen then. He was dispassionate and logical in his thinking then. He had an acute observation, a clear mind and a shrewd disposition. He was, therefore, quite proud of his intellectual calibre.

Petey Burch was his room-mate at the University. He had the same background, the same age but not the same intellect. He was seemingly an emotional type of man. He was a faddist as he had a burning craze for new and strange things. This Petey Burch was romantically associated with a young, pretty girl, Polly Espy.

Polly Espy was youthful, beautiful and gracious, but intelligent she was not. The narrator succumbed (fell) to her charm. He saw in her an ideal wife of a prospective lawer. He was sure to groom her into a socially cultured and mentally cultivated young lady. Her manners were exquisite (excellent).

Petey Burch, it so happened, took fancy to (love) a raccoon coat. It became a craze with him. He would have it all costs. Nothing could detract him from realising his desire. The narrator made a capital out of this situation. He struck a bargain with Petey whereby Petey consented to withdraw himself as a suitor of Polly

for a raccoon coat from the narrator. What an ironical situation when viewed in the context of the succeeding events leading to the drop-scene (end) !

Soon after the narrater started 'dating' (meeting) with the girl. She had a poor mind. So he decided to give her a course in logic in order to cultivate her intellectually. She was a flop (failure) as a conversationalist as she had only a few adjectives to utter, in her own colloquial way, when urged to talk on any subject from a movie to the exercise of logic. He told her that logic is the science of thinking and reasoning correctly. Then he set out to explain the common fallacies of lagic.

(*i*) **Dicto Simpliciter.** An argument based on an unqualified generalization *e.g.*, Exercise is good. Therefore, everybody should take an exercise. It is a fallacy because the generalization has not been qualified. Exercise may not always be useful. For example a diseased person is likely to benefit little from exercise.

(*ii*) **A Hasty Generalization** A conclusion formed too hastily—without proper investigation. A few students of the Minnesota University do not know how to speak French. Therefore, it is concluded that none at this University can speak French.

(*iii*) **Post Hoc.** We are guilty of *Post Hoc* when we attribute an effect to a cause which does not originate it. We take someone on picnic. It rains and we conclude that every time we take him out with us, it rains. It is a fallacy as rain is not caused by a person.

(*iv*) **Contradictory Premises.** The premises of an argument contradicting each other. For example, God can do anything ; can He make a stone so heavy that He won't be able to lift it ? When God can do anything, He can lift the stone also. So there can be no argument about it.

(*v*) **Ad Misericordiam** : is appealing to a person's sympathy without ever explaining what the petitioner (one who requests) wanted. We apply for a job. Our boss wants to know our qualifications and we tell him about our poverty etc. There we commit the fallacy of *Ad Misericordiam.*

(*vi*) **A False Analogy** : A misplaced identity between two things or deeds. Students may be allowed to copy from books during their examinations just as lawyers have notes to guide them during a trial. This argument is wrong. Students are taking a test to see how much they have learned while lawyers are not.

(*vii*) **A Hypothesis contrary to Fact** : An untrue hypothesis from which we derive supportable conclusions. Consider : If Madame Curie had not happened to leave a photographic plate in a drawer with a chunk of pitchblende, the world today would not know about radium. This is a fallacy. Maybe Madame Curie would have discovered radium at some later date. Maybe it would have been discovered from someone else.

(*viii*) **Poisoning the well** : means to poison the well before anybody could drink from it. Two persons are debating on a topic. The first gets up and alleges that his opponent is a notorious liar. Hence nobody should believe him. This is a fallacious argument. It is not fair on the part of the first debator to call the second man a liar.

Polly's response was very poor to all but one fallacies. He spent five nights to each her. Her positive response to the last fallacy made the narrator feel a little encouraged. Now he felt very softly for her. Like Pygmalion he loved his own 'creator'. Therefore, he decided to shift from logic to romance. But ironically enough this set in a decline in his fortunes. The girl proved too clever for him.

He told her that they had spent five evenings together, and hence they were well matched. The girl retorted (replied) that it was a *hasty generalization*. He further told her that five dates were enough and that it was not necessary to eat a whole cake to know that it was good. The girl informed him that it was a *false analogy* as she was not a cake. She was a girl.

Feeling a little distraught (unhappy) he decided to make a direct appeal to her sympathy. He told her that he loved her and that she was the whole world to him. Without her his life would be meaningless and he would pine away (diein distress). But Polly told him that he was guilty of *Ad Misericordiam*. This made him feel very small. He was no more a Pygmalion ; he was a Frankenstein now, whose 'creation' had brought disaster to him.

The narrator felt extremely appalled (anxious). He remlnded her that she owed something as he had taught her the fallacies of logic. But for him she would never have learnt these. Polly told him that it was a *hypothesis contrary to fact*. Baffled (confused) by this unexpected reversal, the narrator appealed to her to exercise restraint. He told her that it was just classroom stuff and had nothing to do with life. She said that it was an example of *Dicto Simpliciter*, an argument based on an unqualified generalization.

The narrator became desperate when she told him that she was beholden to (grateful and inclined to) Petey Burch. This made him furious and he called his rival a liar, a cheat, a rat. Polly was perhaps bent on humiliating him. She forbade him to shout as he was guilty of *poisoning the well*.

She bemocked (laughed at) his sentiments further by telling him that the logical reason for her attachment with Petey Burch was his raccoon coat. Thus she proved that his love for her was a mere fallacy. The story is rich in humour and wit.

3. MAIN POINTS

1. It is a light-hearted, humorous story, showing how the exercise of logic proves love to be a fallacy —an apparently genuine but really illogical argument.

2. Three characters forming the traditional triangle consisting of the lovers, Petey Burch and the narrator, and their lady love Polly Espy.

3. The narrator was a law student at the University of Minnesota. At that time he was eighteen years old. He loved logic.

4. Petey Burch was his room-mate at the University. He was an emotional type of man. He had a craze for new and strange things.

5. Polly Espy was a charming girl. She happened to be a contemporary of both these young men. Petey loved her. But the narrator was not less inclined towards her.

6. Petey was a faddist. His fad was a raccoon coat. The narrator provided the coat to him on the assurance that Petey would stop going steady with Polly.

7. Now the narrator started dating with her. Since he loved logic, he decided to impart her an adequate training in logic.

8. He explained these fallacies of logic to him : *Dicto Simpliciter*, *Hasty Generalization*, *Post Hoc*, *Contradictory Premises*, *Ad Misericordiam*, *False Analogy*, *Hypothesis contrary to Fact*, and *Poisoning the Well*.

9. Polly responded to his instructions very disappointingly. She seemed to be learning nothing. Her

reaction to the last-mentioned fallacy was, however, a bit encouraging.

10. **So he decided to shift from logic to romance.**

11. **When he expressed his love to the girl she told him that it was a hasty generalization.**

12. **He made many attempts to win over her sympathies but she likened his appeals to fallicies of logic.**

13. **Thus she bemocked his sentiments. Finally she informed him that she loved Petey Burch.**

14. **The girl applied her knowledge of logic to prove that love was a fallacy.**

15. **The humour in the story originates from Polly's witty retorts to the narrator's pleadings with her.**

4. IMPORTANT QUESTIONS & ANSWERS

Q. 1. Write a note on the character of the narrator in the story.

Ans. The narrator was a youth of eighteen when he studied law at the University of Minnesota (U S.A.) He was, in his own words, cool and logical. He had a clear mind and an acute observation. He was very proud of his dynamic brain. He was a precocious (highly intelligent) youth as he regarded himself in comparison with his fellow students.

His pride was consequently the cause of his decline. Petey Burch was his room-mate. He was a mindless faddist according to the narrator. It is very amusing to find him suffering a defeat at the hands of the same mindless faddist. Thus his vanity was completely shattered.

The narrator acted very selfishly when he planned to seduce Polly Espy, the girl friend of his friend Petey Burch. He foresaw in her an ideal wife of a young, budding

lawyer. So he exploited Petey's weakness for the raccoon coat as best as he could.

It is quite interesting to observe that the narrator coveted (loved) Polly Espy not emotionally but mentally. But soon he became quite sentimental about her. He felt proud of the fact that his heart was ruled by his head. Subsequently the position was reversed. He was perhaps blind to the fact that emotions are excluded from the domain (limit) of logic. Logic and love are quite often antithetical (opposite) to each other.

The narrator tried his best to educate the girl on logic, which was an obsession with him. But he failed to elicit the right response from her. She was very slow-goiug. So he was continually divided between despair and hope. He passed five evenings with her. In fact he had *miscalculated* the girl as well as her 'former' suitor, Petey Burch. This shows the hollowness of his claims as regards his personal capabilities. The narrator, however, concluded from Polly's reaction to the last fallacy that she was not a mindless creature. He felt a bit encouraged and opened his heart unto her. Now the girl was at the giving end. She belied his protestations of love ligically. Thus she gave him back what she had received from him.

The narrator was shocked to learn that Polly was still a devotee of Petey. He was nowhere now. He prided himself in logic and the irony is that his knowledge of logic caused his downfall, too. From a Pygmalion he was gradually transformed into a Frankenstein.

Q. 2 Write notes on the character of (*i*) Petey Burch, and (*ii*) Polly Espy.

Ans. *Petey Burch* : A room-mate of the narrator at the Minnesota University. He was eighteen years old. He had the same background as the narrator. But he was dumb as an ox. The narrator regarded him as a 'noice enough fellow' but with 'nothing upstairs' (empty-headed).

He was emotional, unstable and impressionable—three allied traits.

In fact he was not what he appeared to his friend, the narrator of the story. Had he been mindless he would not have succeeded in winning over Polly Espy, his sweetheart. He was a happy go-lucky type of man. He had a remantic temperament.

The raccoon was his fad He wanted to be in the swim (go with fashion) by wearing a coat of raccoon. No argument could convince him that raccoon coats were not sanitary.

Petey was a sincere lover. He intended to marry Polly. The desire for the raccoon coat so overpowered him that he withdrew himself as a suitor of Polly in favour of the narrator. Petey was a simple and straightforward young man. His behaviour was quite funny.

The author tried his best to win over Polly's sympathies, and her love, too. He discussed logic with her and she defeated him on his own front. Polly told him at the end that she loved Petey because he was in possession of a raccoon coat. Thus he was justified in suspecting that Petey might have lured her away tacitly (secretly). He called Petey, a liar, a cheat, a rat.

In fact Petey was not a cheat. He was magnanimous (generous) enough to allow him to go steady with Polly for a petty coat of raccoon. The author thought that he had had a good bargain with Petey. He tried in vain to divert Polly's attention from him.

Polly Espy: The bone of contention (opposition) between the narrator and his friend Petey Burch. She was a fellow student of her two suitors (lovers). She lived in the girls' dormitory at the same hostel. She had many qualities. She was beautiful and gracious. She was a good host, with fine table manners. She had a dignified

bearing. She seemed to be very well-bred (well brought-up).

Petey Burch was enamoured of (loved) her. It was to please her that he went all out to get a raccoon coat. But she was not so simple as she appeared to be. As the end of the story confirms, Polly was a good planner. She was an intelligent girl. The narrator thought her to be very unintelligent. He failed to judge her properly.

Polly Espy showed great indifference to the author of the story when he tried to teach her logic. She talked of movies, hotels, dishes, and suchlike things. She spoke in a colloquial (in the common idiom of the day) accent. She told the narrator that talking about fallacies was "more fun than dancing even". Her behaviour amuses us most in the story. She used adjectives off and on. 'Terrif' (terrific, grand), 'magnif' (magnificent, great), 'marvy' (marvellous, supreme), 'delish' (delicious, tasty) were her favourite epithets (adjectives). She even sobbed when the narrator explained the meaning of *Ad Misericordiam* to her. Her response to the last fallacy, that is, *Poisoning the Well*, was, however, quite encouraging for theauthor, and he thought that he had at last succeeded in his mission of teaching her to think.

Polly frustrated all his expectations by responding to his appeals of love in the language of logic Thus she proved that his so-called love for her was a mere fallacy. This shows that she was not a blockhead. On the contrary, he was very intelligent and imaginative. With sheer persistence she was able to redeem the honour of her lover Petey Burch

10. THE MAN IN ASBESTOS

(*Stephen Leacock*)

۱ - تمہید : یہ ایک تمثیل (allegory) ہے جس میں مستقبل کے بارے میں پیشین گوئی کی گئی ہے - مصنف ہمیں مستقبل کے حالات سے آگاہ کرتا ہے - ایسا زمانہ آنے والا ہے جس میں انسان

مکمل طور پر مشین کے تابع ہو جائے گا - سائنس اور ٹیکنالوجی نے ہمیں ایک نئی زندگی سے متعارف کروایا ہے - لیکن ساتھ ہی ہم روحانی طور پر مفلوج ہو گئے ہیں -

مصنف نے اپنے ایک خواب کو اس کہانی میں حقیقت کا روپ دیکر پیش کیا ہے - ۳۰۰۰ء میں انسان تنہائی پسند ہو جائے گا - اس وقت تک وہ مکمل طور پر فطرت کی تسخیر کر چکا ہوگا - کیمیاوی خوراک ، کیمیاوی لباس اور کیمیاوی اشیاء اس زمانے کے انسان کی زندگی کا جز و لاینفک ہوں گے - کام کاج کی ضرورت باقی نہیں رہی - آب و ہوا میں یکسانیت ہے - موسم تبدیل نہیں ہوتا - ذرائع رسل و رسائل اور مواصلات منقطع کئے جا چکے ہیں - بیماری اور موت کو بھی ختم کیا جا چکا ہے- یہ ہے وہ نقشہ جو مصنف ۳۰۰۰ء کے زمانے کا ہمارے سامنے کرتا ہے -

جب وہ اس دنیا میں آنکھ کھولتا ہے تو اسے ایک ایسا آدمی ملتا ہے جو ایسبٹاس میں ملبوس ہے - یہ آدمی اسے بازار کی سیر کراتا ہے جہاں مکمل سناٹا ہے - ٹریفک نہیں ہے - اخبارت پڑھنے یا شائع کرنے کی ضرورت بھی ختم ہوگئی ہے - یہ ایک اکتا دینے والی زندگی ہے - کیا انسان کو اس قسم کے ماحول میں حقیقی خوشی نصیب ہوگی ؟ دراصل مصنف دور جدید پر اس کہانی کے ذریعے ایک بھر پور طنز کرتا ہے -

2. Summary

The story of the man in asbestos is an allegory of the future. It takes us into the future. The glimpse of the future is the frightful to be borne. Science and technology have caused an astonishing progress in the world. Where shall this progress take us to? This question often haunts those of us who can think and feel

The prospects seem to be very gloomy. Stephen Leacock discusses the same situation in this story, which has been presented in the form of a symbolical narrative.

The author describes his experiences of a novel world that he underwent in the course of a long trance (state of unconsciousness). He imagines the world of, most probably, 3000 A D He meets a man in asbestos inside a museum. Figures of men of his own age have been kept as curios in the museum. It is an entirely different world. Desolation rules it. There is no work to do here. Man has conquered Nature. As a result his needs have been decreased. He uses chemical food. A concentrated pill lasts for a year or so. Hence there is no need of natural food. Thus also one third of the work has been cut off. Asbestos garments have solved the problem of wear and tear. Changes of climate have ceased to occur. The change is appalling to the author. The life without work seems to be very dreary (dull) to him. Transportation and intercommunication has also been cut out and forbidden.

Disease and death have been banished out. Men are no more mortals They live for ever in this world. But they do suffer from the danger of getting broken any time, by accident. The author is forced to take a very gloomy view of the situation. Is this the Golden Age that man has so long cherished ? There is no war. Newspapers have also been done away with. Education is imparted by surgery. Very strange indeed ! Men and women look alike.

The author gathers all this information from the man in asbestos He feels quite suffocated in this atmosphere. It is full of monotony. Life without work tends to lose all its charm. None of us would like to live for ever in such a joyless atmosphere. In fact the story is an ironical statement of the future as seen through the present. It embodies an explicit (clear) warning for us. We have grown mechanical in our habits and thinking.

We have become self-centred and self-absorbed. Most of us long for immortality. The author has magnified these tendencies in his vision of the future.

The author feels relieved when his sleep is interrupted and he is back again in the noise of the wicked, busy old world all about him.

3. MAIN POINTS

1. It is a fantasy of the future.
2. The writer calls it an allegory -- a piece of narration containing a symbolical meaning.
3. He is a student of social problems. He, therefore, dreams of a world free from strife (struggle), mutation (change) and work.
4. He goes into a long sleep during which he finds himself into an entirely different atmosphere.
5. He was in a museum hall. The year was 3000 A.D. or so
6. He was received by a man in asbestos in the hall. He told him about the New World and its denizens (occupants or citizens).
7. There was no conception of divinity (about God) in the new society. Death, food and change had been eliminated.
8. Man had no need to work any more. His needs had been reduced.
9. Desolation was the hall-mark of the New Age.
10. Men and women looked alike. They seemed to be quite worn out (tired) from their faces.
11. It was an age of the Conquest of Nature by Man and Machinery.

12. Chemical food eliminated agriculture.

13. Men lived independent of one another. Transportation and intercommunication had been cut out accordingly.

14. The danger of an unending decay often haunted the men of the New Age. But there was no death or disease.

15. The man in asbestos told the writer that education was no more a thing of the mind. It was now imparted surgically.

16. Thus the new atmosphere was far from congenial (happy) to the writer. Was this the world that he had been dreaming of so passionately ?

17. Life without work and suspense of strife, death and disease is in fact no life.

18. The New Life is, therefore, unacceptable to the writer. The Old Life, in spite of its obvious flaws, had its own charm.

4. IMPORTANT QUESTIONS & ANSWERS

Q. 1. What is an allegory ? Illustrate the allegorical element in the story, 'The Man in Asbestos' ?

Ans. An allegory is a piece of writing in prose or verse with a double layer of meanings. It has a symbolical significance and a moral undertone. The obvious meaning of an allegory is less important than the implicit one. Stephen Leacock is well-reputed for his humour, which serves to reinforce his message as a social reformer. Humour works either by distortion (to make a ridiculous change) or by exaggeration (to fabricate). In both cases the humorist's main purpose is to correct folly by assaulting human pride and vanity, human weaknesses and deformities.

'The Man in Asbestos' is an allegory as it has a symbolical significance. The writer presents his vision of the future in it. It is an ironical account of how man will behave in the so-called era of the Conquest of Nature. The world as it exists today is torn with strife, poverty, war and innumerable other evils. Man has to work like animals in order to earn his livelihood. Naturally, therefore, he would dream of a world free from these evils.

The writer of this story has presented this dream in a concrete form. He paints the world of 3C00 A.D. Men of this age are very reasonable. They can live by themselves. They enjoy immortality. They lead an eventless (passive) life. They have no work to do. They live on chemical food and wear chemical dress. The weather remains uniform throughout the year. Men live independent of one another. All transportation and intercommunication has been cut out and forbidden. In fact men have no need to move about.

The picture as given above is not so vividly drawn. Uniformity, which borders on monotony (dullness), is the chief characteristic of this age. All men look alike. Their dress, food, habits and manners are all common. The Man in Asbestos is their representative. He does not seem to be cheerful. His face wears a look of infinite age upon it. He is not so confident of his surgically-acquired education as his remark about the utility (usefulness) of a policeman betrays (shows). It is all very humorous to see men being operated upon for their academic attainments. In this world women enjoy equality with men. They look like men.

Stephen Leacock administers a warning to his readers in the story. A changeless, workless and deathless world will be a monotonous world to live in. Variety is the spice of life. The life as it exists today is full of variety albeit (in spite of) its negative character. Success and failure, progress and decline, hope and despair,

peace and a war co-exist harmoniously in the world today. The moral of the story is not far to seek. We would love to die rather than descend in a world where there was nothing but monotony and stagnation (dullness). What we need today is not mere day-dreaming but practical efforts to reform the world and rid it (save) of the prevailing social and moral evils.

Q. 2. Discuss 'The Man in Asbestos' as a plea for humanism ?

Ans. 'The Man in Asbestos' presents a fantastic picture of the future. It spotlights one of our most burning problems, namely, our growing obsession with science and technology. This obsession has suppressed the human in us and converted us into heartless mechanical beings that we are today. This century has seen an enormous progress in the field of science and technology. Life has become very comfortable. But the picture has a dark side also. Man has become money-minded. He has gradually drifted away from finer values of life The world, in the words of a renowned English poet, is too much with the modern man. He has no eye for the real beauty of life. Industrialization has emerged as the predominating characteristic of the modern civilization. It has made man greedy and self-centered.

The writer of the present story looks at all this not so lightly as his style suggests. The picture of the world of 3000 A.D. horrifies us when we view it in this background. Man has always coveted for self-sufficiency. He is perhaps unmindful of the fact that he is not an independent unit within himself. He has to live in co-ordination with his fellow beings. In the story we read about human beings living in isolation of one another. Do they live happily? The answer is quite obvious. Our destinies are interlinked with those of our fellow beings. How can we remain happy if our neighbour is in distress ?

Life is nothing if not suspenseful. Without work—— manual labour —— no community can hope to prosper. Moreover, absence of work creates a vacuum in society which is soon filled up by sloth (laziness) and its attendant evils. Work is necessary for our physical health. It keeps us active and cheerful Agriculture is one of the noblest human pursuits. Its inception (beginning) dates back to the origin of human civilization. In other words it is as old as human civilization itself. In the world of 3000 A D. or so there is no agriculture. chemical food has rendered agriculture superfluous Manufacture of (excessive). Chemical food cannot be an adequate of natural food.

Thus science and technology have proved to be a double-edged weapon. The writer wants us to be moderate in our attitude towards science and technology. A purely rational attitude towards life and its problems is meaningless Man does not live by bread alone. He needs love and sympathy, among other things, for his sustenance in the world. Humanism regards human interests as paramount (supreme). It is in human interest to make this world a happy place. Science and technology must be wedded to humanism for this purpose.

11. THE MAN WHO WORKED MIRACLES

—H. G. Wells

۱ - تمہید - ایچ - جی - ویلز سائنسی کہانیوں کا ممتاز مصنف ہے - اس کہانی میں ایک تنقیدی پہلو پوشیدہ ہے - فادرنگے ایک کلرک ہے - وہ معجزوں میں یقین نہیں رکھتا - ایک سرائے میں وہ اکثر بحث و مباحثہ میں شریک ہوتا ہے - ایک دن معجزوں کے غیر امکانی ہونے کا دعویٰ کرتے کرتے اس سے غیر ارادی طور پر ایک معجزہ انجام پاتا ہے - وہ سرائے کے لیمپ کو چند لمحوں کے لئے اپنی مضبوط قوت ارادی کی بدولت ہوا میں معلق کر دیتا

ہے - پھر یہ لیمپ گر کر ٹوٹ جاتا ہے - اس کے بعد اس کا ذہن تشکیک اور یقین کے مابین تقسیم ہو جاتا ہے - پھر وہ چھوٹے چھوٹے کئی معجزے کرتا ہے - ایک رات وہ اپنی چھڑی کو زمین میں پھولدار پودے کی شکل میں گاڑ دیتا ہے - اور جب وہ اس چھڑی کو واپس پلاتا ہے تو یہ گشت پر نکلے ہوئے کانسٹیبل سے ٹکرا جاتا ہے - کانسٹیبل اس کی جانب لپکتا ہے اور فادرنگے اسے مردوں کی اقلیم میں بھیج دیتا ہے- جہاں سے وہ اسے سان فرانسسکو کی طرف منتقل کر دیتا ہے -

اب فادرنگے پریشان ہو جاتا ہے - اور وہ پادری مے ڈگ سے مشورہ کرنے جاتا ہے - پادری اس کے خیالات کی تائید کرتا ہے - اب دونوں اپنی معجزاتی مہم پر روانہ ہو جاتے ہیں - فادرنگے زمین کی گردش کو روک دیتا ہے - جس کے بعد ہر طرف طوفان و تخریب کا بازار گرم ہو جاتا ہے - تھوڑی دیر کے بعد وہ زمین کو اپنی اصلی حالت میں لے آتا ہے - اور معجزاتی طور پر اپنے آپ کو واپس اسی جگہ لے آتا ہے جہاں وہ لوگوں سے معجزوں کے بارے میں بحث کر رہا تھا - اس کہانی سے ظاہر ہوتا ہے کہ سائنس دانوں کو اپنی حدود کا خیال رکھنا چاہئے - انہیں اس کے ناجائز استعمال سے گریز کرنا چاہئے -

1. Summary

The short story is subtitled 'a pantoum in prose'. A pantoum is a Malay poem of four-lined rhyming stanzas, the second and fourth of the one being repeated as the first and third of the next, and the first and third lines of the first repeated as the second and fourth of the last. The story has been likened to a pantoum in so far as its first and last paragraphs correspond with each other as do the first and third, and the second and last lines of a

pantoum. Mr. Fotheringay's changing moods form the alternate rhyming scheme of this 'pantoum in prose'. He started as a sceptic (one who doubts things) who did not believe in miracles. Then he defined a miracle as something contrary to nature, and a product of strong will. Then he performed the miracle of the lamp, and when the company felt astonished, he also began to doubt his capability. And when he went back to his house he tested his powers again and concluded that it was case of pure willing with him. We find these different moods running alternately through the story. Sometimes Mr. Fotheringay was very confident of his will power, sometimes he doubted it. Sometimes he was happy and proud and at others he felt confused. He started as sceptic and also ended as one (sceptic).

The central idea of the story is based upon a fact of science. The irony implicit (hidden) in it is understandable. A wilful interference with the course of nature is likely to cause great commotion (disorder) in the world. Therefore, science should not be allowed to overreach nature.

George McWhirter Fotheringay was clerk at Gomshott's He loved to assert himself in all matters. Once he got engaged in a discussion on miracles in the bar of the Long Dragon. He asserted (claimed) the impossibility of miracles. Today Beamish and others present in the bar opposed Mr. Fotheringay. The company was told by Fotheringay that a miracle was something contrariwise to the course of nature, and it was done by power of will. Spurred (excited) by the assertion Fotheringay willed that the common lamp of the bar turned upside down without breaking and went on burning steady. Instantly the lamp hung inverted in the air burning quietly with its flame pointing down. For three seconds it remained suspended in the air and then smashed (broke) upon the floor. Everyone accused Fotheringay of a silly trick. He felt quite humiliated.

When he returned to his residence, he experimented vigorously (forcefully) to test his newly-acquired gift. He caused his candle to hang in the air for a moment. He was quite confused about all this. He wanted to do many things but with due caution. He turned a glass of water pink and then green. After a few trivial (ordinary) miracles he realised that he possessed a gift of a rare quality. This stirred his ambition to enlarge his personal acquirements.

One night he stuck his walking stick into the turf along the footpath and commanded it to blossom. It did what he willed. When Winch, a constable passed that way he ordered it to go back. Unluckily it struck the constable, who at once arrested him. Fotheringay, in utter irritation, willed that the policeman went to Hades—the supposed abode of the dead. And the constable was no more there. Later he shifted him to San Francisco.

Fotheringay was now much disturbed. He consulted Mr. Maydig, the village priest to know his opinion of miracles. He performed some interesting miracles before him. He changed the tobacco-jar into a bowl of violets. The minister (priest) overcame his amazement soon and told Fotheringay that it was possible to perform a miracle and there was nothing criminal about it. Fotheringay told him of his worry about Constable Winch. Maydig advised him to forget that. He inspired him to work miracles. Now Fotheringay was joined by Maydig in the adventurous business of miracle-making. He worked a miraculous change in Maydig's house-keeper, Mr. Minchin. While careering across the market-square in the early hours of morning they were tempted to stop the rotation of the earth. Before that Fotheringay had performed many miracles of public importance. Fotheringay miraculously stopped the earth in order to stop time.

He started flying through the air at a tremendous speed. He would have perished had he not willed to stop himself in time. A terrific gale was blowing.

Fotheringay was much perplexed (confused). In fact he had committed a great blunder. While arresting the motion of the earth he failed to foresee its impact (effect) on the objects moving on its surface. A violent jerk had disturbed the whole world and reduced it to chaos and confusion. Fotheringay could not bear the sight of the ruin wrought by his misconceived (thoughtless) miracle. A flood of water was about to sweep him away when he willed to restore normalcy in the world and return to the Long Dragon. All of a sudden he found himself in the Long Dragon arguing with Toddy Beamish about the impossibility of miracles.

3. MAIN POINTS

1. The story is a pantoum in prose as its opening and concluding paragraphs correspond with each other.

2. Fotheringay was a young clerk at Gomshott's. He delighted in asserting himself when he argued with friends and strangers.

3. He had no belief in miracles.

4. Once in the bar of the Long Dragon Fotheringay asserted that miracles were impossible and only a few exceptional people could perform them. He defined a miracle as something contrariwise to the course of nature done by power of will.

5. To elaborate this he inadvertently performed a miracle by suspending the common lamp of the bar in the air for three seconds.

6. This incident shook his disbelief in miracles. He performed some minor miracles at his home to test himself.

7. He sent the village constable Winch to Hades and then to San Francisco when he tried to arraign him (arrest him).

8. Then he approached Mr. Maydig, the local minister to ascertain whether miracles were justified in religion.

9. Maydig cleared his doubts and told him that miracles were possible and credible, too.

10. Both of them were stimulated to imagine the immense possibilities originating from miracles.

11. Fotheringay reformed Maydig's housekeeper. He also effected a number of social reforms.

12. Now they felt greatly intoxicated over their newly-acquired gift.

13. Fotheringay miraculously stopped the rotation of the earth without foreseeing the fatal consequences of his whimsical action.

14. The earth was reduced to an immeasurable desert of ruin.

15. Fotheringay had learnt a bitter lesson by wilfully interfering with the course of nature. He wished to be restored to his original position.

16. Soon he found himself back in the bar arguing with Toddy Beamish on the impossibility of miracles.

4. IMPORTANT QUESTIONS AND ANSWERS

Q. 1. 'The man who worked Miracles' is one of H. G. Wells's most *memorable* stories What makes this story memorable ?

Ans. H. G. Wells was a gifted writer. His short stories and novels reflect his fertile imagination. He was especially interested in scientific romances. He had the zeal of a reformer and the manner of statirist whose irony does not sting. Most of his stories have a scientific

background showing how extra-ordinary things might happen with a slight departure from the normal.

The present story is a memorable one insofar as it brings to the fore Wells's scientific-cum-romantic imagination toying with the possibility of a 'wilful' interference in the course of Nature. Like a visionary the author foresees the dangers inherent in the misuse of science for the gratification (satisfaction) of personal whims (peculiar habits). Fotheringay is an ordinary man. Somehow he begins to work miracles. The author describes Fotheringay's wanton activities as a thaumaturgist (miracle-maker). He feels proud of his skill as a miracle-maker. He wants to do many things in order to satisfy his capricious nature. He has no constructive aim in view. His collusion (link) with Maydig, the priest, leads to his downfall. His personal ambitions dominate him and render him blind to the larger interest of the community.

The plot of the story is very artfully made. It possesses an architectural compactness. The author himself calls it a pantoum in prose. As for the theme of the story, Wells implies that an abuse of science is bound to prove disastrous for the world. Fotheringay interferes with the laws of Nature wilfully without caring for the consequences. He stops the motion of the earth and throws the world into chaos and confusion. He lacks scientific knowledge. Hence he fails to stipulate about the trifling movables on the surface of the earth. The climax of the story is very grim. It forewarns us regarding the future.

The story throws ample light on the nature of man. Fotheringay does not believe in miracles. He asserts that they are impossible. Gradually his scepticism vanishes and he becomes an ardent thaumaturgist. He feels elated (happy) after having performed a few minor miracles such lighting a match-stick, feeding himself with eggs, suspending the common lamp of the bar of the Long Dragon, providing himself with a new tooth-brush etc.

Even Maydig surrenders himself to the will of Fotheringay, allured by the prospects of his thaumaturgy. As a clergyman he may not have approved of it. But when Fotheringay demonstrates his skill before him he succumbs to its allurement.

The story is not wanting in humour. Fotheringay's actions are quite amusing. Maydig's behaviour, too, is equally funny. He stimulates Fotheringay to go ahead with his miracles without any qualm of conscience (prick of conscience). Therefore, we may conclude that it is a memorable story for the reasons enumerated above.

Q. 2. Write brief notes on the character of (i) Fotheringay, and (*ii*) Maydig.

Ans. **Fotheringay :** He is short-statured, with hot brown eyes and erect red hair. He wears a moustache with its ends twisted up. Thus he has an ordinary appearance. His full name is George McWhirter Fotheringay. He is a clerk by profession and is an employee of Gomshott's. He is quite efficient in his work.

Fotheringay is very fond of assertive argument. He visits public places like bars and inns regularly, where he has long discussions on various topics, with friends and strangers. He asserts the impossibility of miracles in the bar of the Long Dragon. It is here that he performs his first miracle inadvertently (without intention).

Throughout the story we find Fotheringay in a state of tension. He has no ill will against anyone. When his opponents in the bar call him a fool he feels humiliated. He does not rebuke them and simply bears the affront (insult) in silence.

We are told that Fotheringay is careless in religious matters. But he is quite religious at heart. His concern for the constable shows the softness of his nature. However, his scientific knowledge is poor. While stopping the rotation of the earth he does not stipulate (assess)

about the movables — human and non-human — on its surface

He repents over his folly in the end. He resolves to give up miracle-making in disgust (despair). Thus Fotheringay ends where he strated His character has not been painted vividly. The author's attention is mainly centred on the plot of the story. Fotheringay has his own weaknesses. He is assertive, ambitious and short sighted.

Maydig: He is a clergyman. He is interested in occult (magical) matters and preaches about 'things that are not lawful' He is a lean excitable man with remarkably long wrists and neck. He feels quite astonished at Fotheringay's miracles.

Fotheringay is quite impressed with him when he listens his Sunday sermon at the chapel. Maydig possesses the gift of the gab (power to speak), He is quite knowledgeable about religion He approves of the miracles performed by the clerk and inspires him to go on with the business. He clears all doubts from Fotheringay's mind.

Maydig knows human nature well. He deals with the thaumaturgist very skilfully As a human being he has his own shortcomings. He is so charmed by Fotheringay's miracle-making power that he joins hands with him in the hope of amassing wealth and power. Maydig is a reformer at heart. He inspires Fotheringay to reform drunkards and perform many bits of social welfare work.

Maydig's role in the story is brief but significant. He suggests Fotheringay to stop time by stopping the rotation of the earth. This betrays his poor scientific knowledge. He is lost as the globe stops with a thunderous jerk. Thus Nature punishes him for his wilful interference with its laws.

12. THE PEDESTRIAN

—Ray Bradbury

۱- تمہید - پچھلی کہانی کی طرح اس کہانی میں بھی سائنسی موضوع کو زیر بحث لایا گیا ہے - انسان سائینس پر زیادہ انحصار کر رہا ہے - مستقبل میں وہ سائینس کا مکمل غلام بن جائے گا - مشین سائینس کی پیداوار ہے - ۲۰۵۲ء میں انسان کو باہر سیر کرنے کی ضرورت نہیں رہے گی - نہ ہی اپنے فطری مناظر سے لطف اندوز ہونے کی ضرورت محسوس ہوگی کیوں کہ اس وقت تک ایر کنڈیشنرز اور ٹیلی ویژن عام ہو چکے ہوں گے اور اس طرح نہ تو انسان کو تازہ ہوا کھانے کی ضرورت محسوس ہوگی اور نہ ہی مناظر فطرت کا مشاہدہ کرنے کی -

لیونارڈ میڈا اس کہانی کا واحد کردار ہے - وہ ایک حساس مصنف ہے عرصہ دراز سے وہ اپنی انفرادیت قائم رکھے ہوئے ہے - شام کی سیر اس کا معمول ہے - اسے روشنی پسند ہے - وہ اپنے ہی ماحول میں اجنبی ہے - لکھنے کا کام اس نے ترک کر دیا ہے - تاہم اس کے دیگر معمولات قائم ہیں - جس شہر میں وہ رہتا ہے وہ سر شام ہی خموشی اور نیم تاریکی میں ڈوب جاتا ہے - ہر انسان خود میں جذب ہے - تین لاکھ آدمیوں کا شہر ویران نظر آتا ہے -

اے بریڈبری ہمیں اشارتاً اس خطرے سے آگاہ کرتا ہے - سائینس نے ہمیں مادی خوشیاں بخشی ہیں - اور ہم اس ترنگ میں روح کے تقاضوں سے بے نیاز ہو گئے ہیں -

2. Summary

The writer gives us a glimpse of the nature of things and persons as it would appear, in 2052 A D. Leonard

Mead is a man of the 21st century. He is bachelor, middle-aged and a writer by profession. He lives in a big town.........with a population of three million, Evening walks across the isolated town are Leonard's favourite pastime.

One November evening Leonard goes out for a usual walk. It is 8 p.m. The lanes are silent and lonely. The weather is cold and frosty. Cottages and homes are sunk in darkness. The man moves on ; he has been moving on thus for the past ten years.

After half an hour of stroll Leonard turns back on a side street, circling around towards his home. Suddenly a stream of light starts pouring in on him. He stops in amazement. It is a police car, the only police car of the city, ordering him to raise his hands. He is obliged to raise his hands. Then starts his interrogation. A commanding voice asks from him his name and profession, to which he replies quite promptly. The voice informs him that his profession, which is writing, is not dignified or useful enough to be called a profession. Then the voice asks from him the purpose of his walk at such an hour and in such a weather. He submits that he is 'walking for air, walking to see'. This again sounds strange to the voice for it believes that air could be had in plenty through an air-conditioner inside one's home and similarly one could see a lot by means of a television by remaining indoors. Hence there was no need of walking outside.

Leonard Mead is interrogated again as to the purpose of his walk, but his answer is the same. As it is far from convincing, he is ordered to get in the car. He protests for he has done no crime. Willy-nilly (perforce) he has to get in the car. Strangelv enough, there is no one inside except a slotting machine at work under electric eyes.

Leonard gets in and the voice announces, 'To the Psychiatric Centre for Research on Regressive Tendencies'.

And like a captive he is bundled of the Centre, where he is to be cured of his disease——— the disease of regressive tendencies. His age is marked by an unprecedented scientific progress. But Leonard finds it hard to adjust himself according to the needs of the time. He loves walking for pleasure and sight-seeing in an age which is too sharply conscious of time. His profession is writing ......in an era when men would get but little time to read books or magazines. Thus he is lagging far behind his age. He is, therefore, classified as a patient of backwardness and sent to the appropriate place for treatment and cure of his disease.

The story is a beautiful criticism of man's increasing dependence on science and its devices. The author seems to be dissatisfied with the progress and prosperity of the modern age. Hence he has composed this fantasy (imaginary picture). We get an impression of utter loneliness from the story. The town looks empty, houses seem asleep. Does it not speak for the spiritual barrenness of the age, which luckily enough, has yet to set in ? The warning of the writer cannot be ignored by us under the circumstances.

3. MAIN POINTS

1. It is a fantasy in which we perceive the picture of the next century.
2. Leonard Mead is the only character of the story. He is a writer by profession. Hence he is a misfit in his age.
3. He lives in a big town where people live indoors.
4. It is an age of unprecedented scientific-cum-technological advancement.
5. Leonard Mead is fond of walking for pleasure. He takes regular evening walks.

6. This is something outdated for his contemporaries. They live by machines. So they need not go out for a joy-stroll.

7. We can easily read the intention of the author between the lines. He shows us the dark aspect of the scientific progress that man has achieved with his untiring efforts.

8. The year 2052 A D. would see man turned into machine. There would be no need to go out for sight-seeing as television at home would cater for it adequately (suitably).

9. As for fresh air, air-conditioners would supply it in abundance.

10. Leonard Mead is taken as a mental case because he wants to live independently of machines.

4. IMPORTANT QUESTIONS & ANSWERS

Q. 1. Give a character sketch of Leonard Mead.

Ans. Leonard Mead is the central, and the only character of the story. He lives and breathes in the 21st century. He is unmarried, of middle age and a writer by profession. He loves walking, and takes regular walks in the evening. This is something unusual for a man of his age. It is an age of technological advancement. Everybody is busy. Man has turned into a self-centred mechanical being. His dependence on machines has known a manifold increase. The man of this age, therefore, pursues only such arts and crafts as pay him materially. He is after material gain, regardless of the spiritual loss in the process. Beauty of nature fails to inspire him. He is a slave of machines, with no individuality of his own.

In this respect Leonard Mead is not a representative of his age. He has his own individuality. He loves walking for air and sight-seeing. A whole decade has

seen him walking slowly and joyfully on the long avenues (paths) of side-walks in the town. He is always alone for none else would 'waste' his time in a useless pursuit like an evening walk. This loneliness does not discourage Leonard.

The town has a large population. It bustles with life during the day time. But evenings make it look deserted as people shut themselves indoors, to take refuge in mechanical recreations like television. They would not read books and magazines. No wonder then that Leonard Mead should find himself a misfit in his environs. But In spite of all this he keeps his spirits up. He is calm and contented. Consequently he is checked by the System and sent to Psychiatric Centre for a brain-washing so that he loses his individuality and turns into a true representative of his age.

Leonard Mead upholds his traditions truthfully. He stands for human values. He is peace-loving by nature. He has not allowed himself to be enslaved by the machine. He loves freedom.

Q. 2. Discuss the importance of the title of the story 'The Pedestrian'.

Ans. Before the advent (start) of machine man lived a simple and easy life. His movements were free and occupations diverse. There was an atmosphere of amity and love in the human society. Science caused the emergence of Industrial Revolution. Machines improved and reformed life, but at the same time they divested (deprived) man of his individuality. Gradually man became more and more addicted, and consequently subservient to them and with that originated the evils of the so-called modern living.

The pedestrian (one who walks on foot) used to be a common sight in the Pre-Industrial Revolution days. Today he is not very common; only a few of us are seen

walking for the sake of pleasure. Machines have made life swift and man time-conscious. They have made us inert (inactive) in the sense that our spirits are almost deadened. We take but little interest in Nature and ifs gifts. We are alienated from (strangers to) our own kind. This note of isolation is essentially a characteristic of modern living.

The title of the story, therefore, implies that with the growth of science and scientific devices man has ceased to be a pedestrain. Walking on foot is no more a diversion (hobby) with him. It is a wastage of time. Leonard Mead's apprehension (arrest) by the Police Car and his deportation (to carry away) to the Psychiatric Centre for Research on Regressive Tendencies must serve us an eye-opener.

—o—

(An Anthology of English Prose continued)

IMPORTANT PARAGRAPHS

(For Reference to the Context)

1. In science we do the same thing—the philosopher exercises precisely the same faculties, though in a much more delicate manner. In scientific inquiry it becomes a matter of duty to expose a supposed law to every possible verification, and to take care, moreover that this is done intentionally and not left to a mere accident, as in the case of apples. And in Science, as in common life, our confidence in a law is in exact proportion to the absence of variation in the result of our experimental verifications.

Reference. These lines have been taken from the essay, 'The Method of Scientific Investigation' written by T.H. Huxley.

Explanation. The author says that the method of scientific investigation is based on reasoning. In the given lines, that the Philosopher and the scientist employ the same kind of reasoning to find out the truth. In science, we examine the laws carefully and then test and verify each and every step. Verification is extremely important in science. It is a must. We cannot do without it. An ordinary man does not verify his results. The result is that his conclusions always differ. But this is not so in science. In science, the results are always uniform and universal. If the results are different, they lose our faith:

2. A scientific opinion is one for which there is some reason to believe true ; an unscientific opinion is one which is held for some other reason than its probable truth. Our age is distinguished from all ages before the 17th century by the fact that some of our opinions are scientific in the above sense.

Reference. These lines have been taken from the essay, "Galileo and Scientific Method" written by Bertrand Russel.

Explanation. The writer believes that science is a knowledge of facts which are thoroughly analysed and checked through experimentation. The work of a scientist is very systematic. First he observes a certain phenomenon. Then he verifies it in the laboratory by experimentation. Finally, he draws conclusions, which are known as the laws of science. These laws are universally acceptable as they are based on observation, experience and verification. A scientific opinion is one which is based on observation and verification. We are living in a modern age which accepts only scientific opinions we have no faith in the unscientific opinions.

3. Technology is easily confused with Science to which it is related in somewhat the same way that Journalism is related to poetry. As a result the scientist and the artist are often considered to be almost diametrically opposed in their methods of operation.

Reference. These lines have been taken from the essay, "The Scientist as an Artist" written by Harrison.

Explanation. In the given lines the writer wants to bring home to us that a true artist works in an artistic way. His work is never haphazard. Art can be defined as a search for beauty, harmony and proportion. He seeks order, balance and harmony in the phenomena of nature. His imagination is that creative as that of the artist. The artist is always engaged in the search for beauty. He seeks order out of confusion. The scientist likewise seeks truth out of diverse material. Both the artist and the scientist probe the truth and as truth is similar to beauty, they are also engaged in the pursuit of beauty. Thus a scientific discovery is as good as work of art. It embraees not only truth but also beauty.

4. The greatest danger, I think, arises when specialization is a subject which does not bring the student in touch with human nature, human values. That is why specialization in science and technology (and I mean concentrate exclusive concentration on those subjects) and in those subjects you may forget the importance of man, because you don't meet him in them, and specialization in science is a particular danger, because if you pass your life in the company of elements, cells and atoms (or whatever takes the place of atoms) you may be unconsciously inclined to treat men as if they were cells, atoms and elements, and not human beings.

Reference. These lines have been taken from the essay "Specialization In Education" written by Richard Livingstone.

Explanation. The writer discusses the advantages and disadvantages of specialization in various branches of education. He suggests that we must specialize, first of all, in something that is good for our mind. "Secondly, we must have faith in human values. Humanism should be our faith It teaches us human love, sympathy and goodness. By studying the ancient civilizations of Greece and Rome, we can cultivate our mind. Third, we should understand the social and political problems of the day. Then we should widen our outlook so as to see the world in an objective manner. By comparing the present with the past we can better judge our times and apply proper remedial measures to clean it of prevailing ills. Lastly, we must have a fair knowledge of good and evil.

5. Just for this reason it seems incredible that the universe can have been designed primarily to produce life like our own, had it been so, surely we might have expected to find a better proportion between the magnitude of the mechanism and the amount of the product. At first glance at least, life seems to be an utterly unimportant bye-product, we living things are somehow off the main line.

Reference. These lines have been taken from the essay, "The Dying Sun" written by Sir James Jeans.

Explanation. In these lines the author of this article, brings home to us that God did not create the universe on purpose, otherwise this earth of ours and life on it would not have been insignificant. Life can exist under suitable conditions of light and heat. Life is possible only at a certain distance from the star. Very few planets having physical conditions like ours may have life on them. But all the stars and long distances of space are without any kind of life. Thus it follows that God did not create this universe to produce life on it.

6. We need and should teach in schools, loyalty to something greater than our own nation. It is nationalism that has brought the world to its present terrifying condition and that is making an acceptable solution of international problems so hard to find. The loyalty that is needed in loyalty to Man, and not to Man merely as a biological species, but as the sole embodiment, so far as our knowledge extends, of certain values. Man is capable of creating and appreciating beautiful things, he is capable (within limits) of knowledge he can experience love and admiration and ecstasy.

Reference These lines have been taken from the essay, "What Life Has Taught Me" written by Bertrand Russell.

Explanation Russel is a great humanitarian. He thinks that much importance should be attached to the individual. To him, respect for individual is a less definite matter than democracy. Respect for individual means that we should not inflict pain on him. It is desirable that the spirit of respect for individual should become the part of our economic, social and above all educational field of life. Russel is very broad minded. He believes that the child should be taught to have broad sympathies. He may love his country but he should

not hate other countries. He should be taught to respect Man as the high creation of God.

7. **The efficiency of a community will depend on its technical and vocational education, its cohesion and duration largely on its social or political education. But the quality of its civilization depends on something else. It depends on its standards, its sense of values, its idea of what is first rate and what is not ?**

Reference. These lines have been taken from the essay, "Education And The Training Of Character" written by Sir Richard Livingstone.

Explanation. The writer thinks that in the modern age, we should not attach undue importance to vocational education. He is conscious of the advantages of Technical or Vocational education. To him, this is not enough. He thinks that we need a vision to reform the world. Vision is an ability to see beyond the present, the immediate. A habitual vision of greatness is necessary not only to moral education, but to all education.

8. **But there is no golden rule for good writing, just as there is no golden rule for good living. Writing is an expression of the man ; one man's meat is another man's poison, and one man's excellence another man's snare.**

Reference. These lines have been taken from the essay, "How To Write", written by Joad.

Explanation. In the given lines, the author says that there is no hard and fast rule for composing a piece of good writing. According to G.B. Shaw effectiveness of assertion is the beginning and end of style. To Joad, writing is akin to speaking on paper. Good writing only needs strength of conviction and grammatical accurateness.

9. Intelligent she was not. But I veered in the opposite direction. But I believed that under my guidance she would smarten up. At any rate, it was worth a try. It is, after all, easier to make a beautiful dumb girl smart than to make an ugly girl beautiful.

Reference. These lines have been taken from the essay, "Logic-love is a Fallacy" written by Max Shulman.

Explanation. In the given lines, the writer tells us about his beloved, Polly According to him, she lacked intelligence and was fool sh in every respect. He had thought that he was in a po ition to train her to become a well behaved woman. To him, it was possible to make a beautiful but dull girl active although it was not possible to make an ugly but smart girl pretty. He aimed at changing her habits before marrying her.

10. Now notice how we improved on all that Education in our day is done by Surgery ; strange that in your time nobody realized that education was simply a Surgical Operation. You had not the sense to see that what you really did was to slowly remodel, carve and convolute the inside, brain the inside of the, by a long and painful mental operation.

Reference. These lines have been taken from the essay "The Man In Asbestos" written by Leacock.

Explanation. The author describes the experience of the strange world when he went to sleep He imagines the world of 3000 A.D. He meets a man in Asbestos inside a Museum. It is a different world. He uses chemical food. Man in Asbestos tells him that in his days Education is imparted through Surgery.

11. He pointed resolutely to his candle and collected his mind, though he felt he did a foolish thing "Be raised up," he said. But in a second that feeling vanished. The candle was raised, hung in the air one giddy moment, and as

Mr. Fotheringay gasped, fell with a smash on his toilet table leaving him in darkness save for the expiring glow of its wick.

Reference. These lines have been taken from the essay, "The Man Who Worked Miracles" written by H G. Wells.

Explanation. Fotheringay loved to assert himself in all matters. Once he got engaged in a discussion on miracles in an inn Then to prove his words, he willed that the lamp there should start burning upside down. The lamp turned upside down and went on burning with it flame pointing downward. The people thought that Fotheringay had performed a foolish trick. Fotheringay was confused over the miracle which he had performed.

12 He had not written in years. Magazines and books did not sell any more. Everything went on in the tomb-like houses at night now, he thought, continuing his fancy. The tombs, ill-lit by television light, where the people sat like dead, the grey or multicoloured lights touching their faces but never really touching them.

Reference. These lines have been taken from the essay, "The Pedestrian" written by Ray Bradbury.

Explanation. The things were changed. The police car was speaking and working like human beings. The police car did not accept the statement of Mead that he was a writer because no one showed interest in the books or magazines. The people had no interest in the works of art. They only liked science and industry. The car arrested Mead because he was walking aimlessly at midnight. He thought about the silent houses around him in the street. He thought that people sat in those houses which were silent like tombs They were watching Television or other mechanical enjoyments.

Supplement 2

Containing

CLASS NOTES
ON
SELECTIONS FROM ENGLISH PROSE

Edited by **Muhammad Ibrahim**
&
Ata-ur-Rehman

For B.Com Students

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1. ON THE CONDUCT OF LIFE

By Hazlitt

تمہید - مصنف نے یہ مضمون ایک خط کی صورت میں اپنے بیٹے کو لکھا ہے جس میں اس نے اپنے بیٹے کو دنیا میں رہنے سہنے کے لئے چند نصیحتیں کی ہیں - در اصل مصنف نے اپنے بیٹے کو ایک اقامتی سکول میں داخل کرا دیا تھا - سکول جانے سے پہلے لڑکے نے کہا کہ اسے سکول پسند نہ آئے گا پھر سکول میں جا کر اس نے سکول کے لڑکوں کو پسند نہیں کیا تھا کیونکہ وہ اس سے دور دور رہتے تھے اس لئے اس نے کہا کہ سکول کے لڑکے بیوقوف اور احمق ہیں - اب مصنف اپنے بیٹے کو نصیحت کرتا ہے کہ کسی چیز کو آزمائے بغیر برا نہیں کہنا چاہئے دوسرے کسی لڑکے کو غربت کی وجہ سے حقیر نہیں سمجھنا چاہئے -

مصنف اپنے بیٹے کو سمجھاتا ہے کہ سکول کے بچے اجنبی ہیں اس لئے محض اجنبیت کی وجہ سے اس سے دور رہتے ہیں اس کے علاوہ مصنف اس چیز کی نشان دہی کرتا ہے کہ جب اس کا بیٹا گھر میں رہتا تھا تو والدین کے لاڈ پیار نے اس کی عادتیں بگاڑ دی تھیں اور اس کے ہمجولیوں نے اسے لیڈر مان لیا تھا مگر جب وہ اقامتی سکول میں داخل ہوا تو سارا ماحول اجنبی تھا اس لئے دوسرے بچے الگ تھلگ نظر آئے ہر بچے کی طبعیت اور مزاج دوسرے بچے سے مختلف ہوتا ہے اب ہم پر لازم ہے کہ ہم دوسروں سے میل ملاپ بڑھاتے ہوئے اس کے مزاج کا خیال رکھیں -

مصنف کے بیٹے نے اکثر شکایت کی ہے کہ دوسرے لڑکے اس کا مذاق اڑاتے ہیں اور اس کی پرواہ نہیں کرتے اب مصنف اپنے بیٹے

کو سمجھاتا ہے کہ اسے اسی غرض سے اقامتی درسگاہ میں داخل کیا لیا ہے تاکہ وہ عملی زندگی گزارنے کے لئے تیاری کرے۔ دنیا میں تلخ ترش اور شیریں واقعات سے واسطہ پڑتا ہے وہ جسقدر اہمیت اپنی ذات کو دے گا اسی قدر اس کا مذاق اڑایا جائے گا۔

مصنف اپنے بیٹے کو مشورہ دیتا ہے کہ وہ کلاسیکی ادب ضرور پڑھے لیکن اس قسم کا ادب پڑھنے کے بعد مغرور نہ بن جائے کیونکہ کلاسیکی ادب تو ہمیں تنگ نظری چھوڑ کر فراخ دلی سکھلاتا ہے۔

مصنف اپنے بیٹے کو سمجھاتا ہے کہ نہ تو وہ اپنے سے کم تر لوگوں سے واسطہ رکھے اور نہ ہی اعلی سوسائٹی میں میل جول بڑھانے کی کوشش کرے۔

لڑکے نے شروع میں لاطینی زبان کو مشکل تصور کیا تھا لیکن آہستہ آہستہ یہ مشکل زبان آسان نظر آنے لگی اب مصنف اسے سمجھاتا ہے کہ جس طرح لگاتار محنت سے لاطینی زبان آسان لگتی ہے اسی طرح دنیا کی دوسری مشکلات بھی آسان ہو جائینگی۔

جہاں تک دوستوں کا تعلق ہے مصنف بیٹے کو سمجھاتا ہے کہ دوستوں کے انتخاب میں احتیاط لازم ہے۔ کتابوں کے معاملہ میں وہ اپنے بیٹے سے کہتا ہے کہ وہ کتابیں خوشی کے لئے پڑھے۔

آخر میں وہ اپنے بیٹے کو نصیحت کرتا ہے کہ سیاست میں ہمیشہ دیانتداری سے کام لے۔

Summary

The author got his son admitted in a residential school. He watched his behaviour and came to the conclusion that he (the boy) criticised the school and the school boys for no fault of them. He sat down to give bits of advice to him as to how he should behave in the school.

According to the author, the boy was preoccupied.

He had criticised the school before going there. Then, he had called the boys stupid and disagreeable. To the author, this attitude was not healthy because he had criticised the school and the boys without knowing them. The author advised the boy never to anticipate evils. He asked him to make efforts to make healthy adjustment in the environment (ماحول). He openly told him that he had developed hatred for the boys because they are strangers to him. In fact, they had kept themselves away from him because of strangeness. There was no ill will among them. Thus, there was no justification on his part to hate them or bear ill will for them unless they showed such inimical (دشمنی) behaviour towards him. The best course was to show no ill will toward them till they showed bad temper to him.

The boy had criticised the dress of some of the boys. Their dress was not as good as his own. Their dress was not good because they came of poor parents. The author condemned the boy for looking down upon the poor boys who were wearing inferior dress. The author believed that "One should never despise (نفرت کرنا) anyone for anything that he cannot help." He further elaborated his point by saying that he should not congratulate himself on the misfortune of others.

The boy had complained that the boys had laughed at him and that he was not treated as nicely as he was at home. The author explained to him that he had been sent to school for preparing to face the hard realities of life. So far, he had been a spoiled child. He had been unduly loved by his parents and his playmates. Much attention has been paid to him in the home and outside. His playmates looked upon him as a leader. But the things had been changed with his admission in the school, where he had to deal with his equals, or bigger or stronger than himself. Therefore, the author advised him to recognise the existence of others and to give up the spirit of self-importance. If he showed self-impor-

tance, he would be ridiculed (تمسخر اڑانا). The boy was not the son of a king, therefore, he was not in a position to dictate to others. He was only expected to reconcile to his situation and share his experience with the other boys.

The author quotes his own example that he lived among people who had religious views different from those of the Church of England. He took airs and felt his importance because he did not interpret a certain text of scripture in the manner they had been taught to do. He hoped that the boy should not have such prejudices because there were always individual differences. Others may be wrong in some things, but they were not wrong in everything. The best course for the boy was to deal with others in a sensible manner.

The boy had on several occasions spoken disrespectfully of his school fellows. For instance, he would call them "that Hoare, that Harris" and so on just to condemn or censure them. This bad habit of the boy was condemned by the author who advised him to treat others according to his own dignity rather than their merit or worth.

The next advice given by the author to the boy was that he should not begin to quarrel with the world too soon. The world was as it was. It could not be improved with the help of criticism and censure. The author accepted the fools and the knaves with open arms for he thought that it is by comparison and contrast with the fools that we get wise and honest characters.

He further advised him not to criticize anything. He even advised him not to criticize the writings of ROCHE FOUCAULS MANDEVILLE and others but he suggested a remedy to remove the discouraging effects of such writings by seeing the pictures of Raphael aad Correggio.

As for the studies of the boy were concerned, the

author recommended the learning of Latin and French. Then, he went on to suggest the exercises for keeping his body fit. The author attached much importance to *Dress* and *Address*. To him, these two things were small coins in the social life. He thought that when a person did not pay proper attention to himself, he was showing disrespect to others. He believed in the old maxim —"Desire to please and you will infallibly please".

The auther also attached importance to his carriage. From carriage, he meant the manner of holding the head and the body in a proper and balanced style. Nobody ever likes the awkward behaviour of anybody, hence the advice about the carriage.

Reading

Then, he warned him against too much reading which might produce a stoop in his shoulders. He praised his bearing and asked him to go on walking in an erect manner.

The author had noticed that the boy was very fond of reading. He, therefore, wanted to check him from reading at meal times or when he was in the company of others. The author quoted his own example that he had suffered a lot because of much studies. He had spoiled his health. He, therefore, advised him not to read books at the cost of his health.

Then, be went on to advise him to become master of French so that he might find it useful in the commerce of life. He also advised him to learn Latin because he himself had learnt it. As a matter of fact, he wanted to place all the sources of knowledge at his disposal which he had possessed at one time. Further, he emphasised the need of learning French and Latin for their cultural values.

Study of Classics

He recommended the study of classics as a discipline of humanity. He thought that the study of classics en-

larges the mental horizon of the learners. It makes the foreign things familiar. It teaches us to have a regard for the strange things. It enlightens our heart. We learn about the glory of Rome and Athens. We cherish hope that such a glory of Rome and Athens can come again. By reading the classics, we get a chance of talking to the mighty dead. We have the feeling of God Who created such personalities.

The author warned the boy against being proud of his achievements in Latin and Greek. He should not boast that he was a superior being because he had learnt Latin and Greek. He believed in the fact that the classical studies aim at curing for a narrow and selfish spirit.

Again, the writer asked him not to show his bad qualities to the people. He was well advised to show his taste. Further, he asked him to express only those things which did not hurt the feelings of others.

In case he had nothing to say, the best course left to him was to laugh with the witty and agree with the wise. He held the opinion that if followed this path, the people will not hold a bad opinion about him.

The author is against the company of inferiors as well as superior in status. In both cases, the position becomes very embarassing. If we pay a visit to a person who is inferior to us in status, he will not enjoy freedom. If we pay a visit to a person who is superior to us in status, then we will be almost intruders. Thus, it follows that both situations are absurd.

Rich men are not fools. We should not judge them on our standards. We should not be envious of anybody. If we are large hearted, we should have regard for the merit wherever it exists. If we find anybody proud, it is because of ignorance.

The boy had found Latin very difficult in the beginning. As time went by, he found it easy. Thus, it

follows that the boy should face other obstacles boldly. Those obstacles were likely to become easy with the passage of time.

Health

The author advised him to pay more and more attention to his health. In this connection, he recommended regular exercise but he warned him against hard exercise which was likely to tell upon his nerves. He further advised him to avoid a spirit of contradiction, both in words and actions.

Ambition

The author also warned him against cherishing high ambition. He ashed him to follow only healthy and pleasing pursuits.

Choice of friends

As far as the friends, the author asked him to choose friends in a matter of fact manner. He should not quarrel with those with whom he had been once intimate. He further advised him to part from his friends in a cheerful manner.

Books of pleasure

He asked him to read books for the sake of pleasure. The author was so fond of books that the wanted to becomechild again to read all those books which he had read as aboy.

Politics

The writer asked him to remain very honest in politics. He should hate injustice and falsehood. He should not behave in a quarrelsome manner.

Points to Remember

1. The author gets his son admitted in a residential school.

2. He advises him not to criticise anything without giving it a trial.

3. The boy should not anticipate evils.

4. He should not hate the poor students for their inferior dress.

5. Things are changed when the boy joins the school.

6. The boy should recognize the existence of others.

7. The boy should not have religious prejudices.

8. The boy should not talk disrespectfully of his school fellows.

9. He should not begin to quarrel with the world too soon.

10. It is by comparison with the fools that we get wise and honest characters.

11. The author advises him not to criticise anything.

12. The author recommends the study of Latin and French.

13. Much importance be attached to Dress and Address.

14. The author attaches much importance to his carriage.

15. He warns him against too much reading.

16. No reading should be made at meal times or when in the company of others.

17. Importance of the knowledge of French.

18. The study of classics is recommended.

19. He should not be proud of his attainments.

20. The choice of friends may be made in a matter of fact manner.

21. He asks the boy to read books for the sake of pleasure.

22. He should remain very honest in politics.

Model Question.

Q. What pieces of advice does Hazlitt give his son.

Ans. Hazlitt gives some practical pieces of advice to his son. In the first place he asks him not to form any opinion about the school boys before meeting them.

The son had complained to him that the school boys were indifferent to him and kept themselves away from him. Now, the author tries to convince the boy that there was no ill will in the boys. They had kept themselves away because of strangeness. He asks him to have cordial relations with the boys. He further asks him not to criticize their poor dress. Then he asks him to make a healthy adjustment in the world. He should not think of changing the world, but should accept the things as they stand.

He recommends the study of Latin and French to him for their cultural value. He frankly tells him that he wants to place all sources of knowledge at his disposal which he had possessed at one time. He recommends the study of classics as a discipline of humanity. It enlarges the mental horizon of the learners. It makes the foreign things familiar. It enlightens our heart. We learn about the glory of the past. We cherish hope that such a glory of Rome and Athens can come again. When we read classics, we get a chance of talking to the mighty dead. Then we reaffirm our faith in God Who created all these things.

The author warns his son not to be proud of his attainments. He should not boast of his knowledge of the classics.

The author attaches much importance to Dress and Address. To him they are small coins in the social life. He thinks that when a person does not pay proper attention to himself, he is showing disrespect to others. He warns him to have a proper carriage. From carriage,

he means the manner of holding the head and the body in a proper and balanced manner.

He warns him against too much reading which may produce a stoop in his shoulders. He is all praise for his bearing and asks him to maintain it. He demands that the boy should not read at meal times or when he is in the company of others.

The author warns him against the company of inferiors as well as superiors in status. Both the situations are awkward. When we pay a visit to an inferiors, he cannot enjoy freedom. He feels small in our company. Likewise, when we meet the superiors, we are the intruders.

The author attaches much importance to health. He asks the son to take regular exercise. Nevertheless, he warns him against hard exercise which is likely to tell on his nerves.

He asks the boy to make a choice of his friends with care and attention. He should not quarrel with his friends.

As far as books are concerned, they may be read for the sake of pleasure.

In the end, he advises him to be honest and straight forward in politics.

2. WORK FIRST AND FEE SECOND

By John Ruskin

تمہید

اس مضمون میں مصنف آن لوگوں پر اعتراض کرتا ہے جو روپے پیسے پر جان دیتے ہیں اور اپنے سرمایہ کے بل بوتے پر اپنی دولت میں اضافہ کرتے رہتے ہیں - ایسے لوگوں کے سامنے کوئی

اعلیٰ مقصد نہیں ہوتا - اور یہ ذہنی اور اخلاقی طور پر بڑے پست ہوتے ہیں -

دولت کی قانونی بنیاد یہ ہے کہ جو شخص کام کرتا ہے اسے کام کے عوض مناسب اجرت ملے - اور اگر وہ اپنی کمائی کو آج خرچ کرنا نہیں چاہتا تو اسے کل اس کمائی کو خرچ کرنے کی اجازت ہو - پس ایک محنتی شخص روزانہ محنت کرکے اور روزانہ بچت کرنے کے بعد کچھ رقم جمع کر لیتا ہے اس رقم کا وہ جائز حقدار ہے -

اس کے برعکس ایسا شخص جو ناکارہ ہے اور ایسا فضول خرچ آدمی جو بچت نہیں کرتا اسی قدر وقت کے بعد مفلس اور قلاش ہوگا - ملکیت کے لحاظ سے وہ غریب ہوگا اور اخلاقی لحاظ سے بد اخلاق - ایسا شخص دوسرے لوگوں کی دولت پر دانت رکھے گا اگر ایسے بے کار شخص کو دوسروں کی دولت کو لوٹنے کی اجازت دیدی جائے تو پھر رقم جمع کرنے کا کوئی مقصد نہیں ہے اور نہ ہی اچھے اخلاق رکھنے کا کوئی مطلب ہے اسطرح تمام سوسائٹی درہم برہم ہو جائے گی یا اس سوسائٹی میں ہمیشہ لوٹ مار رہے گی - اس لئے سماجی زندگی کے لئے قومی شعور کا بیدار ہونا ضروری ہے جو ایسا قانون نافذ کرے جسکا مطلب یہ ہو :

صرف وہ شخص رقم کو اپنے پاس رکھے جس نے جائز ذرائع سے رقم کمائی ہے -

دنیا میں ہمیشہ ایسے آدمی موجود رہیں گے جن کی زندگی کا واحد مقصد دولت جمع کرنا ہے - لازمی طور پر ایسے لوگ آن پڑھ ہیں - جو ذہنی طور پر پست اور بزدل ہوتے ہیں - ایک پڑھے لکھے اور بہادر آدمی کے لئے مشکل ہے کہ وہ روپے ، پیسے کو اپنی زندگی

کا واحد مقصد بنائے۔ تمام تندرست آدمی اچھا کھانا پسند کرتے ہیں مگر اچھا کھانا ہی اُن کی زندگی کا مقصد نہیں ہوتا۔ اس طرح تندرست لوگ روپیہ پیسہ کمانا چاہتے ہیں مگر ان کی زندگی کا واحد مقصد روپیہ پیسہ نہیں ہے۔ بلکہ مقصد روپے پیسے سے بلند ہے مثال کے طور پر ایک اچھا سپاہی اچھی طرح لڑنا چاھتا ہے۔ وہ اپنی تنخواہ پسند کرتا ہے۔ اگر آپ اسے دس سال تنخواہ نہ دیں تو وہ بڑ بڑائے گا لیکن اسکی زندگی کا واحد مقصد لڑائیوں میں فتح حاصل کرنا ہے اسی طرح پادری نذرانے اور بپتسمہ دینے کی فیس حاصل کرتا ہے لیکن اسکی زندگی کا مقصد صرف نذرانے اور بپتسمہ کی فیس حاصل کرنا ہی نہیں ہے بلکہ اسکا اصلی کام تبلیغ کرنا ہے۔ ڈاکٹروں پر بھی یہی مثل صادق آتی ہے انہیں اپنی فیس سے دلبستگی ہوتی ہے لیکن اگر وہ دلیر ہیں تو انکی زندگی کا اصلی مقصد صرف فیس حاصل کرنا نہیں ہے انکی خواہش یہ ہوتی ہے کہ وہ مریضوں کو صحت یاب کر دیں اگر وہ اچھے ڈاکٹر ہیں تو وہ روپیہ پیسہ کی پرواہ نہ کرتے ہوئے مریض کو اچھا کرنے کی کوشش کریں گے۔

ہر قوم میں ایسے ان پڑھ لوگ موجود ہیں جو بزدل اور احمق ہیں ایسے لوگ فیس کو اول درجہ دیتے ہیں اور کام کو کوئی اھمیت نہیں دیتے۔

اگر آپ کام کو اپنا فرض سمجھتے ہیں اور فیس کو ثانوی حیثیت دیتے ہیں تو اللہ آپ کو عزیز رکھے گا کیونکہ اللہ تعالےٰ کام کو پسند کرتا ہے۔ اسکے بر خلاف اگر آپ فیس کو زیادہ عزیز سمجھتے ہیں اور کام کو ثانوی حیثیت دیتے ہیں تو اسکا مطلب یہ ہوا کہ فیس آپ کی مالک ہے۔ فیس کا تعلق شیطان سے ہے گویا آپ شیطان

کے ماتحت ہوگئے ظاہر ہے مندرجہ بالا باتوں سے ہم یہی بات اخذ کرتے ہیں کہ :

(الف) اگر آپ کو کام پسند ہے تو آپ خدا کے نوکر ہیں -

(ب) اگر آپ کو فیس پسند ہے تو آپ شیطان کے نوکر ہیں -

تاہم ہمیں ہر قوم میں شیطان کے نوکر ملتے ہیں اور ایسے نوکر ملتے رہیں گے جن کی زندگی کا واحد مقصد روپیہ پیسہ جمع کرنا ہے - ایسے لوگ احمق ہوتے ہیں جن کا ایمان روپیہ پیسہ ہے اسکے علاوہ وہ کسی چیز میں دلچسپی نہیں لیتے -

SUMMARY

The author criticises the people who consider money as the principal object of their life and try to multiply their wealth by the force of their capital. Such people donot have high or noble ideals. Such people live at a low level as far as moral standards are concerned.

If we take the legal basis of wealth, we are likely to believe that a man who works may be adequately paid in the form of wages. If he does not want to spend his earnings to-day, he may be allowed to spend it tomorrow. Thus, an honest worker can collect money which becomes his honest treasure.

The case of an idle fellow is different. He does not work at all. Then, there is a waster who does not save anything for a rainy day. Both the idler and the waster are likely to become doubly poor. They will have no possessions. Again, they would be morally poor. An idler is always jealous of the wealth of others. If an idler is allowed to snatch the well earned wealth of others, then there is no point in saving nor there is any reward for good conduct. Thus, it follows that the national conscience should be roused to the extent that they may have a motto before them :

That he should keep who has justly earned.

There are certain people in the world whose sole aim is to collect money. Such people are certainly uneducated, coward and mentally very low. It is very difficult for an educated person to money as the sole purpose of his life. All healthy people like delicious dinner, but nice food is not the only consideration for them. Similarly, healthy people wish to earn money, but earning money alone does not become their ruling passion in life. They aim at high things. A good solider wants to fight bravely in the battlefield. He likes his salary. If you don't pay him for ten years, he will grumble and complain, but his sole aim is to gain victory in the battlefield. In the same manner, the priests like to receive the few rents and baptismal fees, but if they are educated the few rents and the baptismal fees are not the only considerations for them. Their real job is preaching the gospel of God. The same principle holds good in the case of the doctors. They are interested in their fees, but if they are brave and noble, their sole business is not to receive fees. They aim at curing the patients. If they are good doctors, they disregard money and try their level best to cure their patients.

Every nation has some uneducated people who are foolish and cowards. Such people give first preference t› money and attach no importance to work.

If you give preference to work and give secondary consideration to fees, God will bless you because God loves work. On the contrary, if you like fees more than anything and place work in the second place, you are willing to surrender your soul to the Devil. From the above arguments, we can draw a conclusion that :

(1) If you like work, you are the servant of God.

(2) If you like fees, you are the servant of the devil.

However, we find servants of the Devil in every nation. Such people aim at collecting money. They are foolish and awkward who always think in terms of money. They are narrow minded because they cannot think beyond monetary pursuits.

Points to Remember

1. Money as the principal object of life is not good.
2. It is not a noble ideal.
3. A man who works may be a dequately paid.
4. The idler and the waster will become poor.
5. People who aim at money alone are uneducated, coward and mentally very low.
6. Every nation has some uneducated people.
7. Money mongers are servants of Satan.
8. Workers are servants of God.

MODEL QUESTION

Q. What is the theme of the essay Work First And Fee Second."

Ans. John Ruskin believes that the monetary aim is not praise worthy. It is not a high ideal. He elaborates his point by giving us several examples. For instance all healthy people like their food, but food is not the sole aim of their lives. Again, all healthy people like to make money, but the sole aim of their life is not money. A good soldier wants to fight bravely in the battlefield. He likes his pay, but pay or salary is not the sole aim of his life. Similary, a priest gets feels for baptising the people, but his sole aim is not to collect money. His heart lies somewhere else. He likes to preach and this preaching is the sole aim before him and not the collections from the people. This view holds good in the case of doctors, who do charge fees from their patients but their aim is not to collect fees from their patients but to cure them. They feel happy and satisfied when they are able to cure their patients.

To the author, all those people who run after money are uneducrted, coward and stupid. He argues that if you give preference to fee, it becomes your master. In this way, you surrender your soul to the Devil because Devil is the Lord of Fee. On the contrary, if you attach

more importance to work, you become the servant of God.

The author deplores that in every nation there are eertain people whose aim is to collect money. Such people are uneducated, mean and cowards. They are the followers of Satan. Their training is such that always think in terms of money. Money becomes their ruling passion and they are incapable of thinking of anything else. They are narrow minded because they have a very low aim before them. They are black sheep in a nation. Their outlook is not hêalthy. He thinks that ISCARIOT was only a common money lover. He made money at the cost of christ. But he had conscience which pricked him. He was stunned to know that christ was going to be killed. He threw his money away and hanged himself. Thus he brings home to us that no work should be undertaken for the sole aim of money. Instead, one should have a passion for work. Work should be given primary importance.

3. WHAT I HAVE LEARNED ABOUT BUSINESS

By Henry Ford

تمہید

جب ہنری فورڈ نے موٹر بنانے کا کاروبار شروع کیا تو اُس نے دیکھا کہ کاروباری حضرات کے دل میں خدمت کا جذبہ مفقود تھا دوسرے وہ مال کو بہتر طریقوں سے تیار کرنے کے متعلق بالکل نہ سوچتے تھے - اُن کا مقصد تو صرف پیسہ کمانا تھا وہ کسی چیز کو اسکی افادیت کے لئے تیار نہ کرتے تھے بلکہ وہ پیسہ حاصل کرنے کی غرض سے چیز تیار کرتے تھے اور چیز کو فروخت کرکے بالکل بے نیاز ہو جاتے تھے مثال کے طور پر موٹروں کی صنعت میں ایک صنعت کار صرف موٹریں بنا کر اُن کو فروخت کر دیتا تھا ۔ فروخت کے بعد صنعت کار فروخت شدہ موٹر کے متعلق بالکل نہ سوچتا تھا

کہ اس کار کا کیا حشر ہوا؟ اس موٹر میں پٹرول کتنا خرچ ہوتا تھا اور اس کار نے کتنا عرصہ سروس دی اس زمانہ میں Part مہنگے داموں فروخت کئے جاتے تھے کیونکہ ایک شخص نے جب کار خرید لی تھی اب وہ لازمی طور پر Part خریدے گا۔

ہنری فورڈ کا خیال ہے کہ آن دنوں موٹروں کا کاروبار دیانتداری پر مبنی نہ تھا۔ اس زمانہ میں کئی کارپوریشنیں Corporations بن گئیں اس کے علاوہ کئی بنکار موٹروں کے کاروبار میں شامل ہوگئے فورڈ کا خیال ہے کہ اگر ایک آدمی اپنے کام کو عمدہ طریقے سے کرے تو ضرور منافع ہوتا ہے۔ اس زمانہ کا دستور یہ تھا کہ کاروبار بھاری سرمایہ سے کیا جاتا تھا اور پھر سارا مال فروخت کر دیا جاتا تھا۔

صنعت کاروبار اور کاروباری حضرات کے دماغ پر ایک خیال چھایا ہوا ہے کہ انہیں Investment پر پانچ یا چھ فیصد منافع ضرور ملنا چاہیئے کیونکہ اگر وہ سرمایہ کاروبار میں لگانے کی بجائے سیونگ بنک میں رکھتے یا سیکیوریٹی خرید لیتے تو انہیں منافعہ ضرور ملتا۔ اب ہنری فورڈ صنعت کاروں کے اس خیال سے متفق نہیں ہے۔

فورڈ نے مصمم ارادہ کیا کہ وہ کبھی ایسے کاروبار میں شریک نہ ہوگا جسمیں کام کو اہمیت نہیں دی جاتی۔ اور لوگوں کی بہبودی کا خیال نہیں ہے ہنری فورڈ کا خیال ہے کہ ایک صنعت کار کا رشتہ گاھک کے ساتھ مال کی فروخت کے بعد ختم نہیں ہو جاتا بلکہ مال فروخت کے بعد تو رشتہ استوار ہوتا ہے ایک موٹر کار کے معاملہ میں دیکھئے کہ جب کار فروخت ہوگئی تو تعلقات کی ابتدا ہوئی ہے۔ اگر کار اچھی سروس نہیں دیتی تو اسکا مطلب یہ ہے کہ گاھک مطمئن نہیں ہے ایسا غیر مطمئن گاھک کار کے خلاف پراپیگنڈہ کرے گا۔

اس لئے ہنری فورڈ نے یہ اصول بنا لیا کہ کاروں کو فروخت کرنے کے بعد وہ کاروں کی دیکھ بھال کا ذمہ لے لیتا تھا اور اسکا مقصد گاہکوں کو زیادہ سے زیادہ مطمئن کرنا تھا -

Summary

Henry Ford tells us that when he entered business, The businessmen of those times neglected the spirit of service. Their sole aim was to make money Again, they attached no importance to the better methods of manufacture. They had no mind to satisfy the customer. Once they sold their car, they became indifferent to the customer. They were not the leat concerned about the car whether it give good or bad service. The amount of petrol it consumed was immaterial for the manufacturer. In those days, the buyer of a car was considered to be a rich man, therefore, parts of cars were sold at high prices to him. As he had bought the car, he was obliged to buy the parts.

Henry Ford deplores that in the past the Automobile business was not done on honest lines. In those days, many corporations were established. The Bankers came forward and liberally invested their money in the Automobile industry.

Henry Ford asserts that it has always been his philosophy of life that if we do our work honestly, we are sure to get reasonable profits. He deplores the fact that in those days, the industrialists established some industry with the largest possible capital and then sold out all the stock. In those days a good business was one that gave the opportunity for the floating of large amount of stocks and bonds at very high prices. The industrialists were only concerned with the stocks and not with the work.

Henry Ford is simply surprised to see the strange mentality of the financiers who believe that money is worth six percent or five percent. They think that a man who makes an investment in business is entitled to charge an interest payment on the money. They justify their stand

on the ground that if they had put the money into a savings Bank or into certain securities, they would have earned a certain fixed amount. Henry thinks differently. To him, this view is not acceptable. He holds that money is not worth a particular amount. The only use of money is to buy tools to work with. To him, money does not remain money when it is invested. It becomes an engine or some other thing. He strongly believes that any return should come after it has produced, not before.

Henry Ford believes that ties between a manufacturer and his customer are very strong. When a customer purchases a car from a manufacturer, it is only an introduction between them. If the car gives good service, the customer makes propaganda in favour of the manufacturer. In case the car breaks down, the customer is annoyed and casts aspersion on the manufacturer. The result is that the firm becomes unpopular.

Henry Ford strongly believes that service is a very important factor for promoting a certain business. Accordingly, he established service stations where cars manufactured in his company were properly repaired.

According to Henry Ford, life is a continuous process. He, therefore, criticises all those financiers who want to retire after doing business for a certain period.

The manufacturers considered the spirit of competition as a great danger to them. Therefore, all the Automobile manufacturers joined their heads and entered into an association. Their aim was to control the price and the output of automobiles. To Henry Ford, this action on the part of the manufacturers was not just because their aim was not to work but to earn more through unfair means.

Henry Ford stands for work, honest work which will bring its own reward. He is all praise for a man who works continuously. To him, a true worker is much happier than a lazy manufacturer. He has summed up his views as under.

1. If finance is given the first place against work, it is likely to destroy the fundamental of service.

2. The thought of money instead of work brings on fear of failure and this fear checks every avenue of business.

3. A person who believes in service must do his work properly.

Points To Remember

1. When Henry Ford entered business, the businessmen of those days neglected the spirit of service.

2. Their sole aim was to make money.

3. Henry Ford deplores that in the past, the Automobile business was not done on honest lines.

4. Henry Ford believes in honest work.

5. He believes that there are strong ties between the manufacturer and the customer.

6. He is all praise for a man who continuously works and gives satisfaction to the customer.

7. If finance is given the first place against work, it is likely to destroy the fundamentals of service.

8. The thought of money instead of work brings on fear of failure.

9. Fear of failure checks every avenue of business.

10. A person who believes in service must do his work properly.

Model Question

Q. Describe the views of Henry Ford as given in his article "What I Have Learned About Business".

Ans. Henry Ford is a very sensible businessman. He has full faith in the motto of service. When he entered business, he was surprised to discover that all business men were only money mongers. Their sole aim was to make money. They were selfish through and through for after selling their articles, they would not bother at all.

For instance, if a manufacturer sold a car to a customer, he would not bother after the sale of the car whether it gave trouble to him or it consumed more petrol. He tells us that from the beginning, he aimed at providing comfort to the customers. For this end in view, he established service workshops.

Whereas other financiers believed that money was worth six percent or five percent, Henry Ford believes that money was and still is not worth a particular amount. The only use of money is to buy tools to work with. When money is invested, it becomes an engine or some other thing. He holds that any return should come after it has produced, not before.

Henry Ford seems to attack much importance to the customer. He thinks that when a customer purchases a car from the manufacturer, it is only an introduction between them. If the car gives good service, the customer makes propaganda in favour of the manufacturer so that the brand of the car gains some popularity. In case, the car breaks down, the customer is disillusioned. He always talks bitterly of the firm which sold out a useless car to him.

Henry Ford stands for work, honest work. He condemns the formation of Associations whose aim is to fleece money through unfair means. He is an independent businessman who does not care to join such associations who aim at the control of the prices of cars.

To him, the business of a financier is to do the work and give service and satisfaction to the customers. Then, he believes that the thought of money instead of work results in fear of failure. In short, he proves that due to his hard work and the sense of service, he has risen to an eminent position.

4. THE TRIAL OF SOCRATES

By Benjamin Jowett

تمہید : سقراط ایک بے باک اور نڈر عالم تھا ۔ اسے صرف بے

باک ہونے کی پاداش میں پھانسی کی سزا دی گئی - پھانسی سے دو روز پہلے اسکے دوست نے جیل سے فرار ہونے کے لئے تمام انتظامات مکمل کر لئے مگر اس نے فرار ہونے سے انکار کردیا کیونکہ یہ اسکی دانست میں غلطی تھی وہ بحثیت فرد اپنے ملک کے قانون کا احترام کرنا چاہتا تھا - اس مضمون میں سقراط نے ان لوگوں کا خاکہ اڑایا ہے جو کچھ نہیں جانتے لیکن اپنے آپ کو عالم سمجھتے ہیں - دراصل سقراط کا عقیدہ یہ ہے کہ صرف خدا علم رکھتا ہے اور اسکے بندے ناقص العقل ہیں - اس مضمون میں سقراط ایک قاعدہ کلیہ بناتا ہے !

”صرف وہی شخص عالم ہے جسے اپنی کم مائیگی کا احساس ہے“

Summary

Socrates was a philosopher of Athens. He was a lover of wisdom. He was interested in virtuous life. He was a great table-talker and people always liked to listen to his wise talks.

A time came when Socrates became unpopular with the people of Athens. He was accused of not believing in gods and corrupting the young.

In this chapter Socrates gives his explanation as to how he earned a bad reputation. He says that a person named Chaerephon approached Apollo and boldly asked him whether anyone was wiser than Socrates. Apollo replied in the negative. On this Socrates had no rest. He wanted to ascertain the fact. He wanted to know the interpretation of this strange puzzle.

In order to test the verdict of the god, he began to observe the behaviour of many a people.

At first he came across a politician. This politician could not impress him with his wisdom. Socrates took the liberty of telling him that he (the politican) was not

really wise. The result was that the politician began to hate him. The followers of the politician, too, began to hate him. Socrates consoled himself by saying that he (Socrates) was better off than the politician for he (the politician) knew nothing and still thought that he knew. On his part, Socrates had no pretensions. He, therefore, never claimed to have known anything.

Next, Socrates met a poet. This poet, too, lacked wisdom. He formed a very poor opinion about the poets who could not explain the lines of poetry composed by them yet they were great snobs.

Then Socrates fell in with the artisans. The artisans, too, fell into the same error as the poets did. These artisans considered themselves as the atlas of the world. His experiments brought him to the conclusion that only God is wise and men do not possess superhuman knowledge.

Again, Socrates explained that his name had been used by way of illustration. In fact, he is the wisest who, like Socrates, is aware of the fact that his wisdom is worth nothing.

He further said that the young men from rich class like to see the pretenders exposed.

Since Socrates exposed the pretenders, the young men, too, began to imitate him and began to examine others. Their observations annoyed many people who, instead of cursing themselves, began to curse Socrates. Thus is how people accused Socrates for spoiling the young men.

Points to Remember

1. Apollo declared that Socrates was the wisest of all the people.

2. Socrates became anxious to test the word of god.

3. Socrates tried all sorts of people.

4. He met the poets who could not convince him through their wisdom.

5. Then he met the artisans. The artisans, too, disappointed him for they pretended to have known a lot whereas they knew very little.

6. Next, he met the politicians. They, too, did not possess intelligence.

7. Socrates was very frank in his observations. The result of these observations was that all those people turned against him.

8. His experiments brought him to the conclusion that only God is wise and men do not possess superhuman knowledge.

9. He explained that his (Socrate's) name had been used by way of illustration. Thus it comes to this. He is the wisest, who, like Socrates, knows that his wisdom is in fact worth nothing.

10. He gave his explanation as to why young men from richer classes voluntarily gathered round him.

11. Socrates said that the young men were pleased to see the pretenders exposed. Since Socrates examined the pretenders, the young men, too, began to imitate him. This made the people suspicious who thought that Socrates was spoiling the young men.

Model Question

Q. 1. In what way did Socrates consider himself wiser than other men ?

Ans. Socrates was a practical philosopher. When Apollo the sun-god declared that there was no man wiser than Socrates, he began to test the word of god by observing the behaviour of people of many types. Socrates met a politician and was much disappointed in him because he was not really wise. When Socrates frankly told him that he was not wise, he was irritated and hated Socrates. Socrates observed that either of them (both the politician and Socrates) did not know anything really beautiful or

good but he (Socrates) was better off for the politician did not know anything yet he thought he knew. On the other hand, Socrates believed that neither he knew anything nor he thought that he did know.

Then, Socrates went to poets and was disappointed to discover that not by wisdom do poets write poetry but by natured gift and inspiration. The poets over-estimated their talents and pretended to have known more than what they really had accomplished.

Again the artisans also disappointed Socrates. They, too, were pretenders.

In short, Socrates was in a position to draw a conclusion that he was wiser than other men.

Q. 2. What impression of Socrates as a man do you receive from his extract ?

Ans. From this extract, it is evident that Socrates was an upright and frank person. He was condemned to death for his frankness. Two days before his execution, a friend made arrangements for his escape from the jail, but he refused to do so because it was against his faith. He believed that his escape from the jail would be equivalent to doing wrong. He further believed that all wrong was done in retaliation (بدلہ) to some wrong suffered by him. Then he thought that as an individual it was his moral obligation to honour the State laws. All these qualities show that he was a wise patriot who was prepared to make any sacrifice for his country.

5. WOMEN'S TONGUES

(*By Joseph Addison*)

تمہید : اس مضمون میں مصنف نے عورتوں کی زبان درازی کا اچھوتے انداز میں خاکہ اڑایا ہے۔ انداز ملاحظہ ہو۔

ھمیں زمانہ قدیم کے مصنفین نے بتلایا ہے کہ سقراط کو فصاحت و بلاغت سکھانے والی ایک عورت تھی جسکا نام اسپاسیا (Aspasia)

تھا - مصنف کے نزدیک فصاحت و بلاغت عورت کا ہی حصہ ہے اور یونیورسٹیوں میں یہ کام لیڈی پروفیسروں سے ہی لینا چاہیئے -

کئی لوگوں کی تعریف کی گئی ہے کہ وہ کسی موضوع پر کئی گھنٹے متواتر تقریر کر سکتے ہیں مگر اس بات کو یاد رکھیں کہ کئی ایسی عورتیں موجود ہیں جو بغیر موضوع کے کئی گھنٹے متواتر بول سکتی ہیں - مصنف ایک عورت کو غرارہ کے کنارہ پر فی البدیہہ گفتگو کرتے دیکھ کر سخت حیران ہوا - پھر اسی عورت نے اپنے ملازم کو ایک چائے کی پیالی توڑنے پر فصاحت و بلاغت کے موتی بکھیر دئے -

مصنف کا خیال ہے کہ اگر عدالتوں میں عورتیں بحثیت وکیل پیش ہوں تو فصاحت و بلاغت کا اعلےٰ معیار پیش کریں گی پہلی قسم کی فصیح و بلیغ عورت وہ ہے جو جذبات کو بھڑکا دیتی ہے - اس میدان میں سقراط کی بیوی نے اعلیٰ مقام حاصل کر لیا - دوسری قسم کی فصیح و بلیغ عورت وہ ہے جو تلخ کلامی کرتی ہے اور نکتہ چین کہلاتی ہے - ایسی فصیح اور بلیغ عورت کا تصور شاندار ہوتا ہے - اس قسم کی عورت دوسروں میں کسی کمی یا نقص کو دیکھ کر سیخ پا ہو جاتی ہے -

مصنف نے ایک بوڑھی عورت کا مطالعہ کیا اس عورت نے ایک ناکام شادی کو ایک مہینہ تک موضوع بنائے رکھا ایک جگہ اس نے دلہن پر الزام دھرا دوسری جگہ اس نے دلہن پر ترس کھا کر باتیں کیں تیسری جگہ اس نے دلہن کا تمسخر اڑایا چوتھی جگہ اس نے دلہن کے رویہ پر حیرانی کا اظہار کیا - پانچویں جگہ دلہن سے ناراضگی کا اظہار کیا - قصہ مختصر اس نے بات چیت کرنے کے لئے اسقدر سفر کیا کہ اسکی بگھی کے گھوڑے بھی تھک گئے آخر کار وہ دلہن کو ملنے گئی اور اسکی بے حد تعریف کی اور پھر اسکو یہ بتانے بیٹھ

گئی کہ کسطرح کینہ پرور لوگ اسکے متعلق باتیں بناتے تھے -

تیسری قسم کی فصیح بلیغ عورت وہ ہے جو گپ بازی کرتی ہے مسز فڈل Mrs Fiddle اس معاملہ میں بڑی ماہر ہے وہ کبھی تو بپتسمہ کی رسم کے متعلق گپ اڑاتی ہے اور کبھی کسی کے لباس کا خاکہ اڑاتی ہے اس قسم کی گپ باز عورت کو پتہ ہوتا ہے کہ اسکے پڑوس میں کس قسم کا کھانا پکایا گیا ہے

چوتھی قسم نخرے باز عورت کی ہے وہ ایک ھی سانس میں محبت اور نفرت کا اظہار کرتی ہے - اپنے کتے اور طوطے سے باتیں کرتی ہے ھر موسم میں پریشانی کا اظہار کرتی ہے اسکا مردوں کے ساتھ جھوٹ موٹ کا جھگڑا رہتا ہے -

مصنف حیران ہے کہ عورت مرد کے مقابلہ میں ھر وقت بات چیت کے لئے کسطرح تیار رھتی ہے - بعض اوقات اسے خیال آتا ہے کہ مردوں کے مقابلہ پر عورت کسی بات کو چھپا نہیں سکتی -

Summary

The author is simply amazed to watch the eloquence of women. He has learnt from ancient authors that a woman called Aspasia gave lessons in eloquence to Socrates.

There are people who can talk on a certain topic for hours together, but there are women who can continuously talk for many hours without having any topic.

The author remembers a woman who talked on the edging of a petticot for many hours. Then, she used abusive language for her servant who had broken a china cup.

The author thinks that women can become very good lawyers. If anybody has doubts, he may go and visit the British parliament.

The author goes on to give four types of women orators. The first kind comprises of those women who

stir the emotions. In this category the wife of Socrates comes. The second kind of women orators are those who use strong and abusive language. Here, he narrates the story of an old woman who took undue interest in a case of unhappy marriage. She went from door to door discuss-ng the case of an unhappy marriage. She attacked the wife at one place ; showed pity for her at the second house, mocked her at the third, showed amazement at the fourth and then showed her anger at the fifth house. Not contented with her interest, she paid a visit to the newly married woman. She praised her and then began to accuse all those people who had passed remarks about her.

A third type of women orators may be understood as gossip mongers. The example of Mrs Fiddle fits here. She can talk on the head dress for many hours. She also knows as to what is being cooked in her neighbourhood. The coquette may be considered as a fourth kind of a woman orator. Such a woman loves and hates in the same breath. She always talks to her dog and parrot in a strange manner. She is a great pretender. She sighs when she is not sad and laughs when she is not happy.

The author is amazed to note that the women surpass سبقت لے جانا men in oratory. He thinks that women cannot suppress their thoughts. They speak out their minds. However, there are people who believe that women can pretend a lot and they are capable of concealing their thoughts. A friend of the author has promised to dissect a woman's tongue to see if it possesses tender fibres which causes fluency in speech.

The author praises the view of an Irishman who talked to a woman orator and came to the conclusion that her tongue must be very glad when she was asleep because it had no rest while she was awake.

The author confesses that he is attracted by the tongue. However, he wants to cure it of many vices such as anger, criticism, gossip and coquetry نخرہ.

Points To Remember

1. Aspasia, a woman gave lessons in eloquence to to Socrates.

2. There are people who can talk on a topic for hours together.

3. But there are women who can talk for hours together without having any topic.

4. Women can become very good lawyers.

5. There are four types of women.

6. Women leave men behind in oratory.

7. The author wants to cure the tongue of many vices برائیاں such as *anger*, *criticism*, *gossip* and coquetry.

MODEL QUESTION

Q. How does the author expose the ridiculous side of women.

Ans. Joseph Addison is a great artist. He treats the subject in a humorous manner. In the very beginning, he arouses our interest by telling us that Socrates learnt eloquence from a woman called Aspasia. Then, he tells us that there are certain men who can talk on a subject for hours together but some women can talk and talk without having any topic. Now, this is a very ridiculous side of women which he has exposed in a humorous manner.

Then, he tells us about a woman. Who talked continuously on the edging of a petticoat. Soon, she used abusive language for her servant who had broken a china cup.

In a very humorous manner, he gives four types of women. The first category includes those women who stir the emotions. The second category of women are those who use strong and abusive language. He gives the description of a woman who took undue interest in an unhappy marriage. She visited many houses where she talked of this marriage. In the first house, she attacked the wife, showed pity for her at the second house, mocked at her at the third house, showed amazement at the fourth and then showed her anger at the fifth house. She

then paid a visit to the newly married woman. She showered praises on her and began to accuse all those people who had passed remarks about her.

The third category includes those women who are mischief mongers. The coquette may be considered as fourth kind. Such women love and hate in the same breath. They talk to their dogs and parrots. They sigh when they are not sad and laugh when they are not happy.

Further, the author tells us that his friend has promised to direct a woman's tongue to see if it has tender fibres which enable her to become fluent in speech. An Irishman made a very pertinent remark about a woman who went on talking for a long time. He said that her tongue must be happy when she was asleep.

6. HOW MUCH LAND A MAN NEED

(By Leo Tolstoy)

یہ ایک روسی کہانی ہے - دو بہنیں چائے پی رہی تھیں - بڑی بہن چھوٹی بہن کے پاس گاؤں میں بطور مہمان آئی ہوئی تھی - بڑی بہن شہر کے ایک تاجر کے ساتھ بیاہی ہوئی تھی اور چھوٹی بہن کا خاوند ایک کسان تھا - بات چیت کے دوران میں دونوں بہنوں کا جھگڑا ہو گیا - بڑی بہن کو شہری زندگی پر ناز تھا وہ چھوٹی بہن سے کہنے لگی کہ وہ شہر میں بڑے ٹھاٹھ سے بال بچوں کے ساتھ رہتی ہے انکے کھانے پینے کا معیار اعلے ہے اور وہ تفریح کے لئے تھیٹر تماشہ دیکھنے جاتے ہیں - یہ باتیں سن کر چھوٹی بہن کو بڑا غصہ آیا اور وہ کہنے لگی کہ اسے ایک تاجر کی زندگی ہرگز پسند نہیں ہے اور وہ اپنی دیہاتی زندگی کبھی اسکے ساتھ تبدیل کرنے کو تیار نہیں ہے - اس نے اپنی بات جاری رکھتے ہوئے کہا کہ چاہے اسکی زندگی سادہ ہے لیکن انہیں کسی بات کی فکر نہیں ہے - اسکے بعد اس نے تاجر کی زندگی کا خاکہ اڑانا شروع کیا اور کہا "اگر آج ایک شخص

امیر ہے تو وہ کل غریب ہو جاتا ہے مگر ہم کسان لوگ چاہے امیر نہ ہوں لیکن ہمارے پاس ہمیشہ کھانے کے لئے وافر خوراک ہوتی ہے'' چھوٹی بہن کی باتیں سن کر بڑی بہن کو غصہ آگیا اور وہ حقارت سے کہنے لگی ''تم لوگ زندگی سوروں اور بچھڑوں کے ساتھ گزارتے ہو۔ اور تم لوگ گوبر کے ڈھیر پر ہی مرو گے'' چھوٹی بہن کہنے لگی ''چاہے ہماری زندگی سادہ ہے لیکن یہ یقینی ضرور ہے۔ ہمیں کسی کے آگے جھکنا نہیں پڑتا۔ لیکن تمہارا یہ حال ہے کہ تم شہری لوگ لالچ میں گھرے ہوئے ہو۔ ہو سکتا ہے کہ تمہارا خاوند تاش۔ شراب و کباب اور عورتوں میں دلچسپی لینے لگے اور تم تباہ ہو جاؤ'' اس قسم کی تلخ کلامی کے بعد دونوں بہنیں سونے کے لئے چلی گئیں۔

جس وقت دونوں بہنیں بات چیت میں مصروف تھیں چھوٹی بہن کا خاوند اُن کی باتوں کو سن رہا تھا۔ اس کا نام Pahom تھا اس نے سوچا کہ چونکہ کسانوں کی زندگی بے حد مصروف زندگی ہے اس لئے ان کے دل میں کوئی برا خیال نہیں آتا لیکن اسکو احساس ہوا کہ کسانوں کے پاس کافی زمین نہیں ہے ورنہ وہ تو شیطان کی بھی پرواہ نہ کریں یہ باتیں سوچتے ہوئے وہ دل ہی دل میں خیال کرنے لگا کہ کاش اسکے پاس کافی زمین ہوتی۔

شیطان Pahom کی باتیں سن رہا تھا وہ یہ دیکھ کر بے حد خوش ہوا کہ Pahom کی بیوی نے اسے لالچی بنا دیا تھا اور وہ زیادہ زمین رکھنے کا خواہشمند ہو گیا تھا اور اس نے یہاں تک کہہ دیا تھا کہ اگر اس کے پاس زیادہ زمین ہو تو شیطان کی بھی پروا نہ کرے اب شیطان نے کہا ''اچھا میاں Pahom میں تمہیں کافی زمین دوں گا اور پھر تمہیں اپنے قبضہ میں کر لونگا''۔

Pahom کے گاؤں کے قریب ایک عورت رہتی تھی جو زمیندار

تھی اور اس کی چھوٹی سی ریاست (زمینداره) تھی - اس عورت کا سب لوگوں سے بڑا اچھا سلوک تھا لیکن جب اس نے ایک بوڑھے سپاہی کو ملازم رکھ لیا تو اسکے تعلقات دوسرے کسانوں کے ساتھ کشیدہ ہو گئے - دراصل جب کسانوں کے جانور اس زمیندار عورت کے کھیتوں میں چلے جاتے تھے تو بوڑھا سپاہی کسانوں کو بھاری جرمانے کر دیتا تھا - Pahom بڑی کوشش کرتا تھا کہ اس کے جانور زمیندار عورت کے کھیتوں میں نہ جائیں لیکن اسکے جانور کبھی کبھی زمیندار عورت کے کھیتوں میں چلے جاتے تھے اور اسے جرمانہ ادا کرنا پڑتا تھا - جرمانہ تو Pahom ادا کر دیتا تھا لیکن اسے غصہ آتا تھا چنانچہ وہ غصہ اپنے گھر والوں پر نکالتا تھا -

اس زمیندار عورت نے اپنی زمین فروخت کرنے کا فیصلہ کر لیا اب Pahom زمین خریدنا چاھتا تھا مگر اس کی مالی حالت ایسی نہ تھی کہ وہ زمین خرید سکے چنانچہ اس نے زمین خریدنے کے لئے اپنی گھوڑی اور نصف شہد والی مکھیاں فروخت کر دیں اسکے علاوہ اس نے اپنے ایک ایک بیٹے کو نوکر کرا دیا اور اسکی پیشگی تنخواہ حاصل کر لی - اس مقصد کے لئے اس نے اپنے بہنوئی سے بھی قرضہ حاصل کیا - قصہ مختصر رقم اکٹھی کرنے کے بعد اس نے چالیس ایکڑ زمین خرید کری - اس نے اس زمین پر بڑی محنت کی - فصل بڑی اچھی ہوئی اور اس نے ایکسال کے بعد اپنا قرضہ ادا کر دیا -

اب Pahom بڑا خوشحال تھا لیکن دوسرے کسانوں کے جانور اس کے کھیتوں میں گھس جاتے تھے اور فصل خراب کرتے تھے - اس نے لوگوں کی بڑے اخلاق سے منت سماجت کی لیکن کسی نے پرواہ نہ کی چنانچہ اس نے ڈسٹرکٹ کورٹ میں دعویٰ دائر کر دیا اور دو تین کسانوں کو عدالت نے جرمانہ کی سزا دی اب وہ کسان Pahom کے دشمن ہو گئے اور اسے نقصان پہنچانے کی تدابیر سوچنے لگے - ایک

کسان نے رات کے وقت اس کے جنگل میں گھس کر پانچ لیموں کے درخت جڑ سے کاٹ ڈالے Pahom کو بڑا رنج ہوا اُس نے سوچ بچار کے بعد فیصلہ کیا کہ یہ ضرور Simon کی شرارت ہے چنانچہ اس نے Simon کے خلاف شکایت کر دی - سائمن کو عدالت میں بلایا گیا لیکن عدمِ ثبوت کی بنا پر بری کر دیا گیا اب Pahom کو ججوں پر غصہ آیا اور اس نے اُن کو للکار کر کہہ دیا کہ وہ چوروں سے رشوت لیتے ہیں -

Pahom ججوں اور کسانوں سے ناراض ہو گیا - اب اسکی حالت عجیب تھی - گو اس علاقے میں اسکی کافی زمین تھی لیکن چونکہ لوگوں کے ساتھ اس کے تعلقات خراب تھے اسلئے وہ پریشان رہتا تھا -

ایک دن کسی کسان نے Pahom کو اطلاع دی کہ والگا کے پار نئی آبادی میں لوگ آباد ہو رہے ہیں اس نے اس وادی کا نقشہ ایسے الفاظ میں کھینچا کہ Pahom کو اس وادی میں جانے کا خیال ستانے لگا - ایک دن وہ حالات معلوم کرنے والگا سے پار گیا وہ لوگوں کو خوشحال دیکھ کر بے حد خوش ہوا - واپس آ کر اس نے اپنی تمام زمین فروخت کر دی اور نئی آبادی میں جا کر آباد ہو گیا - یہاں آ کر زمین حاصل کرنے ک لالچ بڑھ گیا اس نے دو تین سال یہاں بڑی محنت کی اسی دوران میں وہ لوگوں کی زمین بھی ٹھیکہ پر لے لیتا تھا پھر اسے کسی شخص نے بتایا کہ دریا کے کنارے بڑی اعلیٰ زمین ہے چنانچہ وہ بتائے ہوئے پتہ پر پہنچ گیا - یہاں لوگوں کو بڑا خوشحال دیکھ کر وہ بے چین ہو گیا - لوگ یہاں ھل نہیں چلاتے تھے بلکہ بارش سے میدان میں گھاس اگتی تھی جسے گھوڑے - گائیں اور دوسرے جانور کھاتے تھے - لوگ مکھن اور پنیر پر گذارہ کرتے تھے - یہ لوگ روسی زبان نہ جانتے تھے قصہ مختصر ایک شخص کی معرفت Pahom نے ان لوگوں کے سردار سے بات چیت کی اور اپنا مدعا

بیان کیا کہ وہ زمین حاصل کرنا چاھتا ہے - سردار نے Pahom کو بتایا کہ وہ جتنی زمین چاہے حاصل کر سکتا ہے - آخر اس بات پر فیصلہ ہوا کہ Pahom صبح سویرے اٹھ کر شام تک جسقدر زمین پر گذر جائے گا اور شام کو وہیں پہنچ جائے گا وہ ساری زمین Pahom کی ملکیت قرار دی جائیگی - سردار نے ایک جگہ مقرر کر دی اور اس جگہ پر اپنی ٹوپی رکھ دی - اب Pahom کو بتایا گیا کہ سارا دن جہاں جہاں گھومے گا وہ ساری زمین اسکی ملکیت ہو جائیگی شرط یہ تھی کہ وہ شام کے وقت واپس آ جائے - اب Pahom بڑا لالچی آدمی تھا جوں جوں وہ آگے جاتا تھا اسکی آتش شوق بھڑک اٹھتی تھی وہ حریص شخص تھا اس نے اپنی صحت کی پرواہ نہ کی اور سارا دن چلتا رہا وہ تھک کر چور ہو گیا آخر نڈھال ہو کر گر پڑا اور مر گیا -

Summary

This is the story of a very greedy farmer whose name was PAHOM. He was leading a very happy life in his village along with his wife. One evening, he heard his wife quarreling with her sister. In fact, the sister of his wife lived in the town. She was very proud of the glamour of the town life. She boasted before her sister about the comforts of life which she had in the town. At this, Pahom's wife resented it and remarked that they would never grow rich, but they would always have enough to eat. She was proud of her coarse and rough life. While this talk was going on Pahom's mind began to wander. He thought that if he had enough land he should not fear the Devil himself.

While Pahom was talking to himself, he was overheard by the Devil. Now he decided to teach him a lesson. He wanted to give him more land so that he comes under his control.

There lived a lady in his neighbourhood. She had an estate زمینداره of three hundred acres. Her relations with other farmers were cordial, till she employed an

old soldier to look after her land. The old soldier was very cruel. He fined all those people whose animals entered the fields of his mistress. In spite of his best efforts, Pahom's cattle entered the fields of the lady and he had to pay large amounts as fine. He paid the fine, but grumbled over it.

In the winter, the lady decided to sell her land. Pahom wanted to buy some land but his financial condition was not sound. But he was a very ambitious fellow. He raised money by selling his mare and other things. He borrowed some money from his brother in-law. Then he hired out one of his sons as a labourer and received his wages in advance. He bought a farm of forty acres. He worked very hard on this farm and paid off his debt after a year.

Pahom was leading a very prosperous life, but the cattle of his neighbours spoiled his crop. He felt very uneasy on this account. In the beginning, he requested his neighbours to check their herds from coming to his fields, but they paid a deaf ear to his entreaties. A time came, when he lost his patience and lodged complaints against his neighbours. His neighbours nursed a grudge against him because they were punished at his instance. They avenged بدلہ لینا themselves by spoiling his crop. One peasant cut down his five Lemon trees. Pahom suspected Simon in this connection. He lodged a complaint against him in the court of the law. The judges acquitted بری کرنا Simon for want of evidence شہادت. At this, Pahom flew into a rage and accused the judges for their corruption.

A rumour spread there that people were moving to new parts. Pahom got the wind of it. A stranger gaves him the details of a new colony. He went there and wae very much struck by the abundance and prosperity of the new colony. In short, he started negotiations with th Bashkirs. He came across their chief and was allowed to get as much land as he wanted on the condition that he

would walk from a fixed point and returned there in the evening. Being a fool, he accepted the offer. On the following morning, he started from the appointed place and wandered about in the land. His greed increased as he went farther and farther. He was exhausted تھک گیا but he did not care. At last, he collapsed and died.

Points to Remember

1. A Farmer named Pahom hears his wife quarreling with her sister.
2. His wife argues that they may not grow rich but they are leading a very comfortable life.
3. Pahom becomes ambitious to get more land.
4. The devil wants to teach a lesson to Pahom.
5. The Steward of a Lady farmer punishes all the farmers whose animals enter the fields of his mistress.
6. The Lady Farmer intends to sell her land.
7. Pahom raises money and purchases a farm of forty acres.
8. The cattle of the farmers spoil the fields of Pahom.
9. People move to new parts.
10. Pahom goes and finds the new colony and finds abundance there.
11. He is allowed to get as much land as he wants.
12. Pahom becomes ambitious and dies.

MODEL QUESTION

Q. Under what circumstances did Pahom meet his end ?

Ans. Pahom was a very greedy fellow. One evening, he heard his wife debating with her sister about the comforts of a village life. She argued that there were many temptations such as cards, wine and women in the town

life. She boasted that a farmer's life is sure and he has not to bow before anybody. Hearing the argument put forward by his wife, Pahom began to think aloud. He thought that he had not enough land. In a fit of excitement, he said that if he had plenty of land, he should not fear the Devil himself. Now, this statement of Pahom was overheard by the Devil who decided to teach him a lesson by creating such conditions that he might get more land and come under his control.

A lady land owner lived in his neighbourhood. She had very cordial relations with all the people of the village. She employed an old soldier as her steward. This old steward became a nuisance for the locality. Before his arrival, no body put a check on the cattle But as soon as he arrived, he did not allow any cattle to enter the fields of her mistress. He levied heavy fines on the defaulters. Pahom had to suffer a good deal at the hand of the Steward because inspite of his vigilance, his cattle entered the fields of the lady. He showed his resentment when he had to pay heavy fines.

When the lady decided to sell her land, he felt very much relieved. He wanted to buy her land, but he had no means to do so. He was a very ambitious fellow. He raised money by selling his mare and other things. Then, he borrowed money from his brother-in-law. He apprenticed one of his sons as a labourer and got his wages in advance. He bought a farm of thirty acres. He worked very hard on this farm and was able to pay off his debt after a year.

Pahom was leading a very prosperous life but he was not satisfied with his lot. His neighbours made him suffer when their cattle entered his fields and spoiled the crop. He lodged many complaints against his neighbours who turned against him. One night, a neighbour of his cut down five of his lemon trees. He was very much offended. He thought that Simon had played a devil against him. Therefore, he lodged a complaint against him in the court of law. The judges freed (acquitted) Simon because there was no proof against him. At this,

Pahom became very angry. He accused the Judges for accepting bribes from the thieves.

Pahom was fed up بیزار ہونا with his neighbours. When he learned that a new colony was being established near Volga, he jumped at the idea. He went to the new colony and saw their prosperous life with his own eyes. He was determined to live there. He thought of selling his property and to settle in the new colony. For this end in view he started negotiations with the chief of the new colony. The chief allowed him to take all the land which he surveyed in a day. Conse quently, a place was fixed by the chief. Now, Pahom was given a chance to make a survey of the land. This made Pahom very greedy. He wanted to get more and more land. He exerted much too much. He knew that he was tired, but the greed made him blind to his weakness. The fatigue had its effect on him. He breathed his last because of fatigue. This is how the Satan brought about the ruin of an ambitious fellow.

7. NECLACE

By Maupassant

تمہید - میتھیلڈا ایک خوبصورت عورت تھی - وہ ایک غریب کلرک کی بیوی تھی - اس کا خاوند لوئزل محکمہ تعلیم میں ملازم تھا - میتھیلڈا اپنی زندگی سے ناخوش تھی کیونکہ وہ اعلی سوسائٹی میں میل جول نہ رکھ سکتی تھی - وہ امیرانہ زندگی بسر کرنے کے خواب دیکھتی تھی - سکول کے زمانہ کی اس کی ایک سہیلی میڈم فورسٹر تھی - وہ ایک امیر عورت تھی میتھیلڈا اس سے بھی ملاقات نہ کرتی کیونکہ وہ احساس کمتری کا شکار تھی -

ایک دن اس کا خاوند اس کے لئے ایک ڈانس پارٹی کا دعوت نامہ لایا - میتھیلڈا نے کہا کہ اس کے پاس تقریب میں پہننے کے لئے کوئی عمدہ لباس نہ تھا - لوئزل نے کچھ رقم بندوق خریدنے کے لئے بچا رکھی تھی - بیوی کا رونا دیکھ کر اس نے لباس خریدنے

کے لئے وہ رقم دے دی - لباس خرید لیا گیا اب سوال زیورات کا تھا - لوئزل نے کہا کہ وہ پھولوں کا زیور پہن کر بھی خوبصورت دکھائی دے گی لیکن وہ نہ مانی - بالاخر وہ اپنی پرانی سہیلی میڈم فورسٹر کے پاس گئی اور اس کا بیش قیمت ہیرے کا نیکلس مانگ لائی -

پارٹی والے دن وہ خوبصورت لباس اور زیورات میں بہت خوبصورت دکھائی دے رہی تھی - پارٹی میں ہر شخص کی نظر اس کی طرف تھی - ہر افسر کی خواہش تھی کہ وہ اس کے ساتھ ڈانس کرے - تمام رات ڈانس ہوتا رہا - صبح چار بجے کے قریب وہ دونوں میاں بیوی کرائے کی ٹیکسی لے کر گھر پہنچے - لباس تبدیل کرنے سے پہلے میتھیلڈا نے آئینہ دیکھا اور یہ دیکھ کر اُسکی حیرت کی انتہا نہ رہی کہ نیکلس گلے میں نہ تھا - وہ بے حد پریشان ہو گئی - اُسکے خاوند نے گلی میں، بازار میں، میزبان کے گھر میں ہر جگہ نیکلس تلاش کیا - لیکن بے سود - اُس نے اخباروں میں اشتہار دیا - ٹیکسی کے اڈوں پر اپیل کی، پولیس میں اطلاع دی لیکن نیکلس نہ ملا - آخر مایوس ہو کر اُنہوں نے میڈم فورسٹر کو اطلاع دیئے بغیر نیکلس خرید نے کا ارادہ کیا - اُنہوں نے پیرس کی تمام دکانیں چھان ماریں لیکن ویسا نیکلس نہ ملا - آخرکار ایک دکان پر اُنہوں نے ویسا نیکلس اور اسکی قیمت چونیتس ہزار فرانک تھی - قیمت سن کر اُن کے ہوش گم ہو گئے - لوئزل کے پاس صرف اٹھارہ ہزار فرانک تھے باقی رقم اُس نے اپنے دوستوں اور مہاجنوں سے قرض لی اور نیکلس خرید کر واپس کر دیا -

اب قرض کے بوجھ تلے دب کر اُنہوں نے سخت محنت کرنی شروع کی - غریب میتھیلڈا خود گھر کا سارا کام کرتی - برتن دھوتی کپڑے دھوتی اور فرش تک خود صاف کرتی - بچارے لوئزل کو

قرض ادا کرنے کے لئے دن رات کام کرنا پڑا وہ رات کو بہت کم اجرت پر دکانوں کا حساب کتاب لکھتا اور وہ دونوں ایسی سخت محنت پورے دس سال تک کرتے رہے۔ وہ دونوں قبل از وقت بوڑھے ہو گئے تھے۔ ان کے بال سفید ہو چکے تھے چہرے مرجھا چکے تھے۔ اب کوئی شخص نہ پہچان سکتا تھا کہ یہ وہی خوبصورت میتھیلڈا تھی۔

ایک سہ پہر کو بچاری میتھیلڈا سارے دن کی مشقت کے بعد پارک کی سیر کرنے نکلی۔ وہاں اسکی ملاقات اپنی امیر سہیلی میڈم فورسٹر سے ہوئی۔ وہ میتھیلڈا کو پہچان نہ سکی۔ اور پھر پوچھا کہ اسکی یہ حالت کیسے ہو گئی۔ میتھیلڈا نے بتایا کہ اس نے دس سال پیشتر ایک نیکلس ادھار لیا تھا۔ وہ گم ہو گیا تھا اور اس نے ویسا ہی نیکلس خرید کر اسے واپس کیا تھا۔ وہ نیکلس چونتیس ہزار فرانک میں خریدا گیا تھا۔ اور اس قرض کو اتارنے کے لئے دس سال دن رات محنت کرنے سے اسکی یہ حالت ہو گئی تھی۔ میڈم فورسٹر نے حیرانی سے میتھیلڈا کا ہاتھ تھاما اور کہا "اوہ بیچاری میتھیلڈا۔ میرا نیکلس تو نقلی تھا اور اسکی قیمت صرف پانچ سو فرانک تھی" میتھیلڈا یہ بات سن کر سخت حیران ہوئی۔

Summary

Mathilde was a beautiful woman. She was the wife of a poor clerk who worked in the Ministry of Education at Paris. She always grumbled because she was the wife of a poor man and could not move in a high society. She possessed decent clothes nor rich ornaments. She always dreamed of aristocratic style of living. She had a rich school friend but she never paid her a visit because of the feelings of inferiority.

One evening her husband Loisel came in a very happy mood and handed over to her a letter of invitation

for an evening party and dance from the Minister of Education. Mathilde threw away the letter gloomily and burst into tears. Shewas not prepared to appear in mean clothes before richly-dressed women. She had no clothes, no ornament ; to wear for such a distinguished occasion. Loisel asked her how much would a suit of dress cost them. She said four hundred francs would do. Loisel agreed to spend the amount which he had saved for buying a gun. When the dress had been purchased she still looked dejected because she said she had no ornaments to match her dress. Her husband suggested that she should wear some flowers which would look most natural and decent. But she refused to attend the party without ornaments. Then Loisel thought out that she should go to her friend Madam Forestier and borrow some Jewels. And so she got a diamond necklace from her for the occasion.

The day of the party arrived. Mathilde appeared the most beautiful woman in the party and attracted the eyes of all. The Minister noticed her and all the under-secretaries were eager to dance with her. She danced madly and felt most blessed for the time being as it was the triumph of her beauty, a fulfilment of her lifelong dreams. They left the party at four o'clock in the morning. Her husband waiting for her in one of the deserted rooms with other men whose wives were having a very good time. They walked down towards the river Seine and took a shabby carriage as it was fearfully cold. On reaching home when Mathilde was going to undress herself she had a final look in the mirror. Suddenly she gave out a cry, the diamond necklace was missing. Loisel walked all the way back in the chilly night exploring the streets and pavement but nowhere could the necklace be found. He searched the rooms of his host and of his own house, but in vain. He gave advertisement in the papers offering rewards to cab companies and reported to the police, but to no purpose. At last, they decided to replace the necklace without telling Madame Forestier anything about the loss. They saw

all the shops in Paris but no such necklace was available. All last, they found one exactly similar to it. The Jeweller demanded thirty four thousand francs for it. But Loisel had only eighteen thousand. He borrowed the rest very recklessly from friends and money-landers.

They had now to face a life of poverty and wretchedness to pay off the debts. Mathilde cooked the meals, washed the clothes, and cleaned the utensils with her own hands. Loisel had to work hard day and night copying the accounts of merchants at very low wages. They had to struggle like this for ten long years. Both of them looxed prematurely old. Mathilde had traces of grey hair in her locks and she looked withered and emaciated so that nobody could recognise her as the pretty woman who once attracted the eyes of all in that distinguished party.

One afternoon Mathilde went for a walk along the Champs-Elysee's to refresh herself after the hard labour. She saw Madame Forestier after ten years. She approached her old friend in a hesitating way fearing that she might give her a cold reception. When she addressed her, Madame Forestier wondered at the familiar tone from such shabby-looking woman. Mathilde disclosed her name and reminded her how she had once borrowed the necklace from her. Madame Forestier said that she had greatly changed and looked much older than her age. Mathilde replied that she had passed very hard times for her sake. Then she disclosed the event of the loss of the necklace and how at a dear cost had replaced it. Madame Forestier took up her hands and said, "Oh, my poor Mathilde! But mine was imitation. It was worth at the very most five hundred francs." So saying she left her, and Mathilde stood there wondering.

Points to Remember

1. Mathilde is a beautiful woman.
2. She is married to a poor clerk.

3. Her husband brings a letter of invitation for a social gathering.

4. She is not prepared to attend the party in her mean clothes.

5. Her husband gives her money for new dress.

6, She borrows ornaments from her friend.

7. She loses the rich neclace in the party.

8. She purchases a new neclace and returns it to her friend.

9. They have a terrible time.

10. They face a life of poverty.

11. Mathilde works very hard to pay off the debt.

12. She learns from her friend that her neclace was only an imitation.

Model Question

Q. 1. Is there a moral purpose in Maupassant's story "The Neclace".

Ans. Maupassant is a great artist. He does not make the moral purpose dominate his stories. He is only concerned with a faithful representation of life. However, we can draw a moral purpose from this story which is hidden under the plot and characters.

How masterly he gives the details of a poor house wife, Mathilde who is not satisfied with her lot. She is beautiful and charming. She is conscious of her low status in the society. Her weakness lies in the craving for a prosperous life. She is ambitious to move in the aristocratic circles. When her husband brings an invitation card, she feels miserable and tells him that she is not prepared to go to the feast unless she has fine clothes. Her husband has some money which he has saved for the rainy day. He offers his savings to her, but she is still not satisfied because she has no ornaments. She borrows a neclace from her friend. The couple attends the party, but as ill luck would have it, the

neclace was lost. Now, Mathilde feels miserable. She wants to replace the neclace. Both of them had to pay heavily for their weakness. They had to lead a dull life of hard labour because they had to pay off heavy debts. Mathilde had to wash dishes and do all the odd jobs in the home. She tries to save every penny.

After many years of toil, they are on their legs again, but Mathilde has grown old because of toil and fatigue. One day, she meets her old friend from whom she had borrowed the neclace. She tells her how the neclace was stolen and how she replaced it. Her friend takes pity on her and explains that her neclace was only an imitation. But it is too late to tell her because she has spent her life in a miserable state. For years, she had no rest and now the words of her friend mean nothing to her.

8. THE COP AND THE ANTHEM

By O. Henry

تمہید:— یہ ایک آوارہ گرد کی کہانی ہے جو ایک بنچ پر بیٹھا تھا اس کا نام سوپی تھا۔ اسکی طبعیت بے چین تھی۔ سردی کا موسم قریب آ رہا تھا۔ اور یہ شخص آنیوالی سردی سے بچاؤ کے لئے تدبیریں سوچ رہا تھا اسکی بے چینی کی وجہ یہی تھی۔ وہ شمالی تند ہواؤں سے خائف تھا اس لئے اسکی دلی خواہش تھی کہ وہ تین ماہ جزیرے پر گذار دے۔

اس شخص نے کئی سال سردی کے ایام ایک جیل خانہ میں گذار دئے تھے۔ گذشتہ رات اس نے سردی سے بچنے کیلئے تین اخباروں کو اپنے جسم کے ارد گرد لپیٹ لیا تھا لیکن یہ اخبارات اسے سردی سے نہ بچا سکے جبکہ وہ رات کو ایک بنچ پر سو رہا تھا۔ اس لئے اسکے دل میں جزیرے پر جانے کے لئے شوق پیدا ہوا۔

سوپی جانتا تھا کہ ملک میں دفاعی ادارے موجود تھے اور وہ

ان اداروں سے خیرات حاصل کر سکتا تھا لیکن وہ خیرات حاصل کرنے کے حق میں نہ تھا کیونکہ اس طرح اسے روحانی تکلیف ہوتی سوپی کے دل میں جزیرہ پر جانے کی خواہش موجود تھی اب وہ اپنی خواہش کی تکمیل کے لئے تجویزیں سوچنے لگا۔ ایک تجویز تو یہ تھی کہ وہ بڑے شاندار ریسٹورنٹ میں قیام کرکے گلچھرے اڑائے اور بعد میں اپنے دیوالیہ ہونے کا اعلان کر دے۔ نتیجہ یہ ہوگا کہ اسے پولیس کے حوالہ کر دیا جائے گا۔ ایک زندہ دل مجسٹریٹ بقایا کام کر دے گا۔

سوپی کو اپنی ذات پر اعتماد تھا۔ اس نے داڑھی منڈوا رکھی تھی، اور اسکا کوٹ عمدہ تھا اب وہ کسی ہوٹل میں جا کر عیش کرنا چاہتا تھا لیکن اس کا خیال تھا کہ وہ زیادہ چیزیں نہ کھائے گا تاکہ جب وہ اپنے دیوالہ پن کا اعلان کرے تو ہوٹل کا مالک معمولی رقم سمجھ کر درگذر کر دے لیکن جونہی سوپی نے ہوٹل میں قدم رکھا تو ہوٹل کے ملازم نے اسکی پھٹی ہوئی پتلون دیکھ لی اور اشارے سے اسے بھگا دیا اب وہ براڈوے کیطرف چلا گیا۔ دکانیں سجی ہوئی تھیں۔

سوپی نے ایک پتھر اٹھا کر شیشے والی الماری پر مارا لوگ فوراً وہاں اکھٹے ہوگئے سب سے آگے ایک سپاہی تھا لیکن سوپی اپنے جیبوں میں ہاتھ ڈالے بڑی شان سے کھڑا تھا اور اس نے مسکرانا شروع کر دیا۔ سپاہی نے سوال کیا کہ پتھر کس نے مارا ہے۔ سوپی نے جواب دیا کہ ہو سکتا ہے پتھر اس نے مارا ہو۔ سپاہی کو سوپی کا رویہ دیکھ کر ذرا شک نہ ہوا کہ پتھر اس نے مارا تھا کیونکہ اسکا خیال تھا کہ جو لوگ کھڑکیوں اور الماریوں پر پتھر مارتے ہیں وہ ضرور بھاگ جاتے ہیں مگر سوپی تو وهاں کھڑا ہوا مسکرا رہا تھا۔

تھوڑی دیر کے بعد سوپی ایک معمولی ہوٹل میں چلا گیا اور پیٹ بھر کر کھانا کھایا۔ اسکے بعد اس نے ہوٹل کے بیرے کو بتلایا کہ اسکی جیب میں تو پھوٹی کوڑی بھی نہیں ہے۔ پھر سوپی نے بیرے سے کہا "جاؤ سپاہی کو بلا لاؤ تاکہ وہ مجھے گرفتار کر لے"۔ بیرے نے جواب دیا کہ وہ سپاہی کو نہیں بلائے گا چنانچہ دو بیروں نے ملکر سوپی کی خوب مرمت کی۔ سوپی نے اپنے کپڑے

جھاڑے اور وہاں سے چل پڑا ۔ تھوڑی دور جا کر اس نے دیکھا کہ ایک نوجوان عورت دکان کے شو کیس میں لگی ہوئی چیزوں کو دیکھ رہی ہے چنانچہ اس نے خوبصورت عورت کو دیکھ کر گھورنا شروع کیا ۔ اسکا خیال تھا کہ اسکی آوارہ عادات کو دیکھ کر سپاہی اسکو گرفتار کرے گا مگر ایسا نہ ہو سکا کیونکہ جب اس نے عورت سے بات کی تو عورت نے اسے جواب دیا کہ وہ اس کے ساتھ پہلے بات کرنا چاہتی تھی لیکن ایک سپاہی ان کو دیکھ رہا تھا اس لیے وہ رک گئی ۔ عورت کا التفات دیکھ کر سوپی مایوس ہوگیا کیونکہ اسکی گرفتاری کا دوسرا موقعہ ہاتھوں سے جاتا رہا ۔ وہ پھر چل پڑا اور وہ یہ سوچ سوچ کر پریشان ہو رہا تھا کہ وہ اپنے آپکو کسطرح گرفتار کرائے ۔ پھر وہ سڑک کے کنارے کھڑا ہو کر دیوانوں کیطرح قہقہے لگانے لگا اسکو دیکھ کر ایک پولیس کا سپاہی ایک شخص سے مخاطب ہو کر کہنے لگا "یہ ایک کالج کا طالب علم ہے اس قسم کے طالب علم شور مچا کر خوش ہوتے ہیں لیکن کسی کو نقصان نہیں پہنچاتے" سپاہی کی بات سن کر سوپی بڑا پریشان ہوا ۔ اسکے بعد اس نے ایک ہوٹل سے چھتری چرا لی اس کا خیال تھا کہ چھتری چرانے کے جرم میں اسکو گرفتار کر لیا جائے گا مگر اس آدمی نے سوپی سے اپنی چھتری کا مطالبہ نہ کیا اب سوپی کو موقعہ مل گیا اور اس نے اجنبی سے کہا "میں نے تمہاری چھتری چرائی ہے تم مجھے گرفتار کیوں نہیں کراتے" چھتری والے شخص نے کہا "ہوسکتا ہے یہ چھتری تمہاری ہو؟" سوپی نے کہا کہ واقعی چھتری اسکی ملکیت تھی ۔ وہ چھتری لیکر چل پڑا اور غصے کے مارے چھتری کو ایک خندق میں پھینک دیا چلتے چلتے وہ ایک گرجا گھر کے قریب جا پہنچا ۔ گرجا گھر سے موسیقی کی نرم و گداز آواز آرہی تھی سوپی موسیقی کی آواز سن کر مدہوش ہوگیا اسے بچپن کا زمانہ یاد آگیا جبکہ اسکی زندگی معصوم تھی اب اس نے اپنی موجودہ زندگی کا محاسبہ کیا جو خواہشات سے پر تھی ۔ اس نے اپنے آپکو لعن طعن کی ۔ اس نے اپنی زندگی کو سنوارنے کا عہد کیا ۔ موسیقی نے اسکی زندگی میں انقلاب پیدا کر دیا ۔ اس نے فیصلہ کر لیا کہ دوسرے دن وہ شہر جائے گا اور کام کی تلاش کرے گا ۔ اسکو یاد آیا کہ ایک تاجر نے اسے

ملازمت دینے کا وعدہ کیا تھا ۔ وہ تاجر کے پاس کام کی تلاش میں جانا چاہتا تھا تھوڑی دیر کے بعد ایک سپاہی نے اسے گرفتار کر لیا دوسرے دن ایک مجسٹریٹ نے اسے تین ماہ کی سزا دیدی ۔

Summary

This is the story of a vagabond whose name was Soapy. He was given to aimless wanderings. One night, he was sitting on a bench. He felt uneasy because winter was fast approaching. He was afraid of the cold North wind, so he wanted to spend three months on the island where the weather would be fine.

Soapy had spent cold months in the prison house for several years. Last night he had wrapped three newspapers around his body for protecting himself from cold but the newspapers failed to give warmth to his body. Now, he developed a strong desire for going to the island.

Soapy knew that there were so many charity homes in the country and he could get support from them, but this was against his conscience to do so. He had no intention to live on charity. He had developed a craze for spending the cold months at the island, but he had no means to do so. It occurred to him to stay in a restaurant for several days and then declare himself as an insolvent. As a result, he would be arrested and the Judge would indirectly help him in his pursuit.

Soapy had great confidence. He was clean shaved and was wearing a good coat. He thought of dining in a good hotel. But as he entered a hotel, the bearer, seeing his worn out trousers, made a jesture indicating that he should leave the place at once.

Then he went towards Broadway. He saw many bright things from the show cases of different shops. He picked up a stone and hit the show cases. Many people assembled there, but no body suspected him, because he was calm and composed.

After some time, Soapy entered an ordinary hotel and ate to his heart's content. He declared before the bearer that he had not a single cent in his pocket. He asked the bearer to call the police. But two bearers beat

him black and blue. Then he loafed about in the street. There, he saw a beautiful girl engaged in watching the show cases. He began to stare at her. He was confident that he would be arrested at the instance of the beautiful girl. He tried to take liberty with her. The girl responded in a peculiar manner. This time, too, he escaped arrest. This made him upset. He wanted to get himself arrested. For this end in view, he began to laugh in a hysteric manner. He danced and danced, but nobody took notice of his action, seeing his awkward behaviour, a soldier remarked that he was only a harmless college student. This statement of the soldier once again offended him.

He entered a restaurant and stole an umbrella. The master of the umbrella kept quiet. At this, Soapy went near him and told him that he had stolen his umbrella and he should call the police to arrest him. But the master of the umbrella abandoned his claim on the umbrella on the ground that he had picked up the umbrella from a restaurant by mistake. He thought that the umbrella belonged to Mr Soapy. Again, Soapy was disappointed because he had escaped arrest.

Next, he went near a church where soft music was being played. The sweet music had its effect. He began to think of his childhood when he was innocent and led a peaceful life. He judged his present position, cursed himself and resolved to reform himself. He had probably seen the light. On this occasion he was arrested by a policeman for being a vagabond. On the next day, the judge punished him to serve imprisonment for three months on the island.

Points to Remember

1. Soapy is a vagabond.

2. He is afraid of the coming winter.

3. He has spent the cold months in the prison house for several years.

4. He does not want to get help from the charity homes.

5. He thinks of staying in a restaurant and then declare himself as an insolvent.

6. He goes to a hotel, but a bearer makes a jesture that he should run away.

7. He hits the show cases in the Broadway. He stands there and nobody suspects him.

8. He goes to an ordinary hotel—steals an umbrella —The master of the umbrella does not claim it.

9. The master of the umbrella tells him that he had fetched the umbrella from a restaurant by mistake.

10. He goes to a hotel and eats food.

11. He asks the bearer to call the police because he has no money.

12. Two bearers beat him black and blue.

13. He wants to get him arrested, but nobody takes notice of him.

14. He laughs like a mad fellow but nobody cares for him.

15. He goes near a church—is enchanted to hear the soft music.

16. He wants to reform himself but this time he is arrested by the police.

Model Question

Q. Describe the adventures of Soapy.

Ans. Soapy was an adventurous fellow. He was sitting on a bench. He was shivering with cold. He was feeling miserable because the real cold weather was ahead. He had spent many cold winters in the prison house. On the previous night, he had wrapped three newspapers around his body to protect himself from the cold.

He was a vagabond, yet he had some principles. For instance, he never wanted to live on charity.' He was prepared to take any risk, but he would not accept charity. While sitting on the bench, his mind began to wander. He thought of going to a hotel, stay

there and then declare himself insolvent. Accordingly, he went to a restaurant. The bearer, saw his dirty clothes and with a gesture asked him to leave the place at once. Then he went to a busy bazar called Broadway. In a fit of excitement, he threw a stone on the show cases. The glass windows were broken, but he stayed there in a calm manner as if nothing had happened. Nobody suspected him. After a while, he entered an ordinary restaurant and ate food to his heart's content. After taking the food, he asked the servants to call the police because he had no money to pay the bill. The bearers beat him. This is how he escaped arrest. He moved on and began to stare at a beuutiful girl. This time, he was sure of his arrest, but the girl did not lodge a complaint with the police because she was a bad girl.

He wanted to get himself arrested so that he might have a good time in the prison house. He stole an umbrella from a restaurant. The master of the umbrella did not claim it for he had lifted it from a restaurant by mistake. He thought that the umbrella must belong to Soapy. Soapy was disappointed. He began to laugh in a hysteric manner, but nobody took any notice. Next, he went near a church. He was enchanted by the soft music being played there. He decided to reform himself, but he was arrested by a policeman for being a wanderer.

9. THE FLAMING TINMAN

By George Borrow

تمہید

مصنف سیر و سیاحت کا بڑا شوقین تھا ایک دفعہ اس نے ایک ویران میں وادی ڈیرا ڈالا ہوا تھا۔ اس جگہ اس کی ملاقات ایک غریب ٹین ساز سے ہوئی جس کا نام Slingsby تھا - Slingsby کو ایک ٹین ساز (جو غصیلا ٹین ساز کہلاتا تھا) نے اس علاقے سے نکال دیا تھا۔ غصیلا ٹین ساز لمبا تڑنگا وحشی تھا - اس نے Slingsby کو مار پیٹ کر اس علاقہ سے اس لیے نکال دیا تھا کیونکہ وہ خود ٹین ساز تھا اور وہ کسی دوسرے ٹین ساز کی موجودگی اس علاقے

میں برداشت نہیں کر سکتا تھا - مصنف کو Slingsby پر ترس آیا اس لئے اس نے Slingsby کا گھوڑا اور اوزار خرید لئے اور اسی علاقے میں بطور ٹین ساز رہائش اختیار کر لی اس کا مقصد یہ تھا کہ غصیلے ٹین ساز کے ساتھ مقابلہ کرے اور اس کو سبق سکھائے - اسے زیادہ دیر انتظار نہ کرنا پڑا کیونکہ اس کا آمنا سامنا غصیلے ٹین ساز کے ساتھ ہو گیا - اس وقت غصیلے ٹین ساز کے ہمراہ اسکی دو بیویاں تھیں -

غصیلہ ٹین ساز مصنف کو دیکھ کر غصے میں آ گیا کیونکہ وہ اس علاقے میں کسی دوسرے ٹین ساز کا وجود پسند نہ کرتا تھا وہ مصنف کے ساتھ الجھ گیا - شروع میں غصیلے ٹین ساز نے مصنف کو خوب مارا لیکن غصیلے ٹین ساز کی دوسری بیوی نے مصنف کی حوصلہ افزائی کی جسکا نتیجہ یہ ہوا کہ مصنف نے دائیں ہاتھ سے اسقدر زور سے مکہ مارا کہ غصیلا ٹین ساز زمین پر گر کر بیہوش ہو گیا - جب اسے ہوش آیا تو اس نے اس علاقے کو چھوڑ دینے کا فیصلہ کر لیا -

Summary

George Borrow had encamped in a lonely valley (وادی). He was in need of provisions (کھانے پینے کی چیزیں). He decided to go to the nearest town which lay at a distance of five miles.

As there was no danger of anything beings tolen so he could leave his possessions there. He whistled to his horse Ambrol, who now had learnt to respond to the various calls of his master. He was about to put his horse to the cart when he heard some noise. It was a rattling of the wheels mixed with the murmur of human voices.

Borrow left his cart and went near the entrance of the open space to see as to who was coming. He saw a man holding the head of a horse up to save it from falling because the path was steep with difficulty the man reached the bottom and was surprised to see Borrow there. He stopped where he was and did not clear the path, though some female voices urged him to do so from behind. He remained fixed in his position and asked the women not to proceed. But as the path was

moving downwards sharply, the woman came down with a rush.

Borrow thought the man was afraid. He told the new-comer that there was nothing to fear as he too, was a gipsy by his living. This offended the visitor. He ground his teeth in anger. Could he be afraid of his person who did not look more than a lad ? accompanied by his two wives. The appearance of this new thinker did not please the Flaming Tinman. He developed a dispute with Borrow and then a fight ensued. In the beginning Borrow was beaten thoroughly. But encouraged by the younger wife of the Flaming Tinman, Borrow gave such a blow with his right hand to his adversary that he fell down unconscious on the ground as if he were dead. When he came to his senses, he decided to move away. So we can guess that through the adventure of Borrow, Slingsby was allowed to work in peace in his old district.

Now this visitor was the Flaming Tinman, followed by his two wives. He was six feet tall and very strongly built. His neck was like that of a bull and he looked very fierce. Borrow was not at all pleased to meet him. One of his wives was extremely tall and she did not look more than eighteen. She was beautiful with an open expression. The other woman was fat, forty and vulgar-looking.

The tall woman was amused to learn that Borrow had thought that they were afraid of him. She said that she could beat him with one hand. Borrow, in the true spirit of chivarly, paid homage to the beauty of the woman. There was no need for her to raise her hand. He was already her slave. Then Borrow sang a gipsy song. One of the lines ran :

'I met gipsy girl on the way—'

The tall girl was annoyed and she wanted to attack Borrow. Just then the Flaming Tinman stepped in and wanted his revenge first. Borrow started playing upon the words by telling him that if he was not afraid, he was definitely terrified. While the man was still hesitating to strike, the young woman flew at Borrow and

struck a blow in his face which made him red.

Borrow then asked them to stop. He told them that they could live as friends and there was no need for them to quarrel. But the Flaming Tinman could not be tamed and in spite of the mercy appeals of Borrow he struck him a blow. Then there was no choice for Borrow but to stand up to it.

The Duel. The Flaming Tinman was the first to strike. Borrow replied with a blow in the eye which sent the Tinman flying down. This added fuel to the fire. He got up and advanced like a bull towards Borrow.The repeated blows of Borrow had no effect on him. He hurled himself on Borrow and throwing him the ground caught hold of his neck. He started twisting the neck and might have finished Borrow. The tall girl, whose name was Belle, thought this game unfair and ran to the rescue of Borrow.

Belle caught hold of the handkerchief round the neck of the Tinman and wrung it so hard that the man was forced to leave his victim. The Tinman got up and wanted to beat Belle. She reminded him that he still had another business on hand.

The Tinman again attacked Borrow and beat him thoroughly. Borrow had many falls. His disadvantage was his left arm which he used for knock-downs. Belle was acting as his second, according to the laws of duel. When Borrow wanted to give in she encouraged him and asked him to fight with his right arm, which was not usual with him.

This fight took a sudden unexpected turn. The Flaming Tinman wanted to finish this business. He could not see his own wife, Belle, encouraging a stranger in this way. He advanced with great ferocity and then Borrow moved out of his way. The Tinman could not stop his movement and strnck his right fist into the tree where Borrow had been leaning. He was greatly hurt. Borrow took advantage of the situation and gave such a blow, for the first time with his right hand, that Flaming Tinman came to the ground with a crash and lost his senses. This ended the fight from which Borrow emerged victorious.

The End. Borrow wanted to bleed the Tinman to

bring him back to his senses. The fat, vulgar woman, called Moll stepped in and pushed him away. She had all along been on the side of her husband whome she considered the finest of men. Now she thought Borrow wanted to finish her husband by bleeding him. She would not go even to fetch water from a small distance because she suspected some foul play in her absence.

Borrow brought water and sprinkled it on the face of the Tinman who at once recovered his senses. While he was away to bring water Moll had been inducing Belle to murder Borrow with knives. Belle did not agree and Borrow too was on guard because he overheard the convarsation. The Flaming Tinman, too, did not agree to Moll's idea of finishing Borrow with a knife. Instead he quietly moved away from that valley.

Points to Remember

1. George Borrow pitches tent in a lonely valley. He has purchased the horse of Slingsby and hopes to face the Flaming Tinman.

2. Flaming Tinman comes there. Seeing another Tinker, he becomes furious

3. Flaming Tinman is a tall man—he has two wives—one is young, the other is old.

4. Borrow does not want to fight—but his humour provokes the Flaming Tinman.

5. Borrow and the Flaming Tinman fight with each other—the young wife of the Flaming Tinman is for a fair fight—when she sees that the Flaming Tinman is playing a foul, she takes the side of Borrow.

6. The Flaming Tinman strikes first—he beats Borrow thoroughly.

7. Borrow admits his defeat but the young wife of the Tinman encourages him—Borrow knocks down his opponent.

8. Borrow brings water and throws it in the face of enemy—The Tinman recovers his senses—turns down the suggestion of his wife to kill Borrow and takes a decision to leave.

Model Question

Q. Describe the Flaming Tinman.

Ans. The Flaming Tinman had a very wild appearance. He looked a brute (وحشی). He was a six feet tall and had a very powerful body. His face was covered with huge black whiskers with some grey hair which revealed that he was about fifty. He wore a coat of blue colour but as a result of long use the colour had become very dim. His trousers were made of rough cloth. His black head was covered with a red night-cap. He had tied a coloured handkerchief round his very thick neck. The man did not appear agreeable.

Q. 2. Why was the Flaming Tinman angry with Borrow ?

Ans. The Flaming Tinman had beaten another poor tinker Slingsby. He had driven him out of the district and wanted all the trade for himself. When he saw that the place of slingsby had been taken by another Tinker (Borrow) he became angry with him. Moreover, he felt that Borrow was making fun of him instead of asking his forgiveness for working in his district. The jokes of Borrow annoyed the Flaming Tinman because he had no sense of humour.

Q. 3. Describe the fight between Borrow and the Flaming Tinman.

Ans. Borrow made every effort, using his good humour, to win the friendship of the Flamming Tinman but failed. Instead he received a blow from that bully. He knew that then there was no choice but to be ready for a fight. He gave a blow in the eye of his opponent who fell down on the ground. This was enough to set the Flaming Tinman on fire.

Encouraged by his two wives, he advanced and brought Borrow down on the ground. Then sitting on his chest he twisted (مروڑی) his neck in such a way, that Borrow thought that he must die. Just then Belle, the younger and beautiful wife of the Tinman, came forward as a good angel and caught hold of the handkerchief

round the neck of the Tinman. She pulled at it so hard that he was forced to leave Borrow. She did this becanse she believed that that was a violation of the rules of duel. Then she offered to act as Borrow's second and asked Moll to act as the Tinman's second.

As the fight began again, the Tinman came on Borrow in a furious manner. Borrow struck and struck but without any effect on the Tinman sent Borrow down on the ground at least six times. Borrow wanted to admit his defeat but Belle, his second, did not let him do that. She told him that the cause of his defeat was the use of his right arm. Also by now Borrow had started spitting mouthfuls of blood.

He got up, probably with the intention of facing his adversary for the last time. Just then luck helped him. The Tinman flew at Borrow who was standing near a tree. Borrow moved out of his path and the Tinman who had lost his balance slipped and struck his fist in the tree. Taking advantage of the situation Barrow gave a blow, this time with his right hand. It had its full effect. The Tinman fell down unconscious (بے ہوش ہو کر) on the ground. This ended the fight and Borrow emerged victorious.

10. THE OLD WOMAN OF SCHESWIG—HOLSTEIN

(*Anonymous*)

یہ ایک گمنام مصنف کی کہانی ہے جس میں حب الوطنی کی داستان بیان کی گئی ہے - یہ ایک جرمن بیوہ کی کہانی ہے جو غریب اور نادار تھی لیکن وطن کی آبرو کے لئے اس نے سب کچھ قربان کر دیا -

۱۸۶۳ء میں جرمنی نے ڈنمارک کے خلاف دوبارہ جنگ چھیڑ دی - اب ہیمبرگ کے مقام پر ایک تاجر نے امدادی کاموں کے لئے چندہ اور تحفے تحائف اکٹھا کرنے کے لئے ایک ہال کمرہ وقف کر دیا - اسی ہال میں ایک غریب بڑھیا چندہ دینے کے لئے آئی اور اس نے اپنی تمام پونجی جو ایک سو مارک پر مشتمل تھی جمع کرا دی - اس کا جذبہ دیکھ کر بہت سے لوگ وہاں اکٹھے ہوگئے - ایک کلرک

نے رقم لینے سے ہچکچاہٹ ظاہر کی کیونکہ اس کا خیال تھا کہ بڑھیا غریب عورت ہے اور اسے خود رقم کی ضرورت ہوگی لیکن بڑھیا رقم دینے پر مصر تھی۔ اس کے علاوہ جب بڑھیا نے اُن لوگوں کو بتایا کہ اس نے اپنے اکلوتے لڑکے کو جنگ کی بھٹی میں جھونک دیا ہے تو وہ بے حد متاثر ہوئے۔ ایک شخص نے بڑھیا کو بتایا کہ جنگ نے خوفناک صورت اختیار کر لی ہے اور وہ جنگ ہار رہے ہیں تو اس عورت نے بڑے عزم کا اظہار کرتے ہوئے کہا "بھروسہ رکھو۔ برے لوگ سچے لوگوں پر کبھی فتح حاصل نہیں کرسکتے۔ انسان خدا کا مقابلہ نہیں کر سکتے۔ میں آج ہی رقم جمع کرنا شروع کر دوں گی۔ آخری فتح ہماری ہوگی۔"

Summary

This is a story of a German widow who was a patriot. She was a poor woman. Her husband had died many years ago.

She had a son whom she had brought up under heavy odds. When the war broke out against the Danes, all the friends of her son enlisted themselves in the army. Her son remained at home because he was the only son of his mother. Nobody forced him to go to war because every body realised his position. But he felt miserable because he felt an urge to go to war. When his country was in danger, he could not keep himself behind. But he had no courage to seek the permission of his mother to join the army. The mother was not blind to the feelings of her son. She saw the uneasiness of her son and allowed him to enlist himself in the army. She bade him good bye with a heavy heart, but she showed great courage and patience. After his departure, she felt very miserable but she was proud that her son had gone to save the honour of his country. To her, it was a sacred cause.

She was poor, but she kept on saving money till she was able to collect one hundred marks. One day, she went to Messrs L and K to deposit her savings. Many people assembled there. A clerk dissuaded (منع کرنا) her from contributing such a large amount, but she stood firm. She was told that the war had taken an ugly turn, but she was not the least discouraged. She had

full faith in God and hoped that "*The wicked cannot prevail against the just ; man cannot* prevail against The Lord."

Points to Remember

1. This is the story of a German widow.
2. She is a patriot.
3. She sends her only son to war because he does not want to stay behind.
4. She bids him farewell with a heavy heart.
5. She shows great courage and patience.
6. After the departure of her son, she feels miserable.
7. She feels proud that her son has gone to save the honour of his country.
8. She is poor but she saves one hundred marks.
9. She donates her savings to the national cause.
10. She has full faith in God and hopes that "the wicked cannot prevail against the just ; man cannot prevail against God."

Model Question

Q. Describe the character of the old Woman.

Ans. A Poor Woman :

The old woman was a German lady. She was a widow. Her husband had died many years ago. It was very difficult for her to keep the wolf from the door (غربت دور کرنا) but she bore the hard realities of life in a very bold manner. She had a son whom she brought up with great care and affection.

A Loving mother.

She was a loving mother. She showed great affection for her son. When the war broke out, her son remained at home while all his friends enlisted themselves in the army. The young boy had a secret desire to follow suit, but he had no courage to break the heart of his mother. The people realised their condition. One day, the young son made an appeal to his mother in such a way that she could not refuse. She knew that

she could not live without her son, but she did not want to make her son unhappy. Just to please her son, she allowed him to join the army.

A patriot.

She was a patriot through and through. She had a great love for her country. When the war broke out against the Danes, she felt miserable. In the beginning, when the friends of her son went to war, she kept quiet. But when her son expressed a desire to enlist himself as a volunteer, she readily accepted the proposal because of her patriotic feelings. The national cause was very dear to her, therefore, she allowed him.

11. MARK ANTONY'S SPEECH

(By William Shakespeare)

تمہید : یہ تقریر شیکسپیر کے مشہور ڈرامے جولیس سیزر سے لی گئی ہے - جولیس سیزر ایک ڈکٹیٹر تھا وہ سپین کی مہم سے واپس آیا تو اس کے امرا Cassius اور Casca اس کے خلاف ہو گئے - ان لوگوں کا خیال تھا کہ سیزر بڑا Ambitious ہوگیا ہے - چنانچہ انہوں نے Brutus کو ساتھ ملا لیا چنانچہ سازش کرنے والوں نے سیزر کو قتل کر دیا -

سیزر کے قتل کے بعد پہلے Brutus نے تقریر کی جسمیں اس نے سیزر کے قتل کی وجوہات بتا کر لوگوں کو مطمئن کر دیا Brutus کے بعد Mark Antony نے لوگوں کو سازش کرنے والوں کے خلاف بھڑکا دیا چنانچہ لوگ سیزر کے بھتیجے Octavius اور Antony کے جھنڈے تلے جمع ہو گئے دوسری طرف Brutus اور Cassius تھے - آخر کار Brutus اور Cassius کو شکست ہوئی -

Summary

Julius Caesar was a dictator. When he returned to Rome after a successful campaign in Spain, some nobles like Cassius and Casca began to accuse Caesar for being very ambitious. These nobles enlisted the sympathy of co-operation of anthor noble Brutus. The conspirators killed Caesar. Brutus was a popular figure. He came forward to justify the murder of Caesar. When he felt that he had given enough reasons to justify Caesar's murder by him and others, he thought that he had convinced the

people with his argument. His conscience was clear. He had not taken part in Caesar's murder for any personal motive. He did so because he wanted to save his country from becoming tyrannical autocratic state ruled by one powerful dictator. The crowd by and by began to be affected by Brutus's appeal to their reason and common sense. The people hailed him at the top of their voice. Brutus was a very generous fellow. After making his speech, he asked Mark Antony to address the people.

Mark Antony was a friend of Caesar. First of all, he praised Brutus to gain people's sympathy who were yet under the spell of Brutus's speech. He worked up the sentiments of the people. He refuted Brutus's argument by telling such things of their personal benefit which went at once to their heart. If Caesar was doing all for their, sake he was not at all ambitious. Then, he showed them Caesar's dead body and counted the murders one by one showing them each and every wound which was inflicted on Caesar's body. He told them that they must mourn for such a dear hero who always thought of them kindly and did so much for them. Thus by using the term mutiny, he drew their attention to it but on the face of it said he did not want them to rise them in mutiny. He wished them precisely to rise in mutiny. As their sentiments had been worked to the highest pitch, they at once were fired with the spirit of revolt and wished to avenge themselves on the murderers. He said he did not wish to read Caesar's will, but again and again referred to it, arousing their curiosity to the utmost degree.

Points to Remember

1. Julies Caesar is a dictator.

2. When he returned to Rome after a successful campagn in Spain, he is suspected of being ambitious by Cassius and Casca.

3. They enlist the support of Brutus.

4. Julius Caesar is killed by the conspirators.

5. Brutus makes a speech in which he justifies the murder of Caesar.

6. People are convinced with the oratory of Brutus.

7. Mark Antony plays upon the sentiments of the people.

8. He accuses the conspirators.

9. He stirs the people.

10. The people want to avenge themselves on the murderers.

Model Questions

Q. 1. What device does Antony use to kindle the curiosity, pity and fury of his audience.

Ans. Antony first of all praises Brutus to gain people's sympathy who are yet under the spell of Brutus's speech. Then he says, "I come to bury Caesar, not to praise him." This again is very proper as Brutus has already told the people that they must listen to Antony's speech who will speak to do honour to a friend and a hero. Hence he begins and gradually works up people's sentiments. He refers again and again to Brutus and others as honourable men and refuses Brutus's argument by telling such things of their personal benefit which go at once to their heart. If Caesar was doing all for their sake, why then, he was not at all ambitious. Then, Antony shows them Caesar's dead body and counts the murderers one by one showing them each and every wound which was inflicted on Caesar's body. He tells them they must mourn for such a dear hero who always thought of them kindly and did so much for them. Then by using the term mutiny, he draws their attention to it but on the face of it says that he does not want them to rise them in mutiny. He wishes them precisely to rise in mutiny. Because their sentiments have been worked to the highest pitch, they at once are fired with the spirit of revolt and wish to avenge themselves on the murderers. He says, he does not wish to read Caesar's will, but again and again refers to it, aronsing their curiosity to the utmost degree.

Q. 2. Write an appreciation of Antony's funeral speech.

Ans. Antony in his famous speech plays on the mob "as a musician upon an instrument". He is conscious of the effect made by Brutus and so he begins very cleverly by harmonizing himself with the impression that has already been created on the crowd. In order not to sound disagreeable to his audience he refers to the charge of ambition brought against Caesar by Brutus and says that if Caesar was really ambitious, it was a serious fault for which Caesar has been seriously punished. Tthen he praises the conspirators a little. "For Brutus is an honourable man ; so are they all, all honourable men." He goes on to praise Caesar and to disprove the charge of ambition against him by pointing to Caesar's sympathy with the poor and his refusal on the Lupercal to accept the crown. He repeats again and again that Brutus is an honourable man but now it is no longer praise of Brutus as it has an ironical intention. His personal grief for Caesar then breaks forth in such pathetic lines as these.

> My heart is in the conffin there with Caesar,
> AndI must pause till it come back to me.

This expression of a sense of loss wins him the sympathy of the audience who are now almost convinced that there is much reason in Antony's words and that Caesar was not ambitious. In his reference to the conspirators now he becomes bitterly sarcastic and satirical. He would rather wrong himself and them, he says, than wrong 'such honourable men."

He next refers to Caesar's will and with a sure knowledge of the psychology of his listeners he expresses a feigned reluctance to read it out lest, he says, they should be inflamed while all the time his intention to precisely to inflame them. When the curiosity of the mob has developed into an arrepressible eagerness, he promises to read out the will but before doing so he asks them to make a ring round the corpse of Caesar. He then makes an irresistible appeale to them charging it with emotion,

showing a splendid knowledge of the way to excite a mob.

If you have tears, prepare to shed them now. He gives a touch of narrative to his appeal, referring to the gaping wounds of Caesar and linking the various wounds to the conspirators—Cassius ; Casca and then Brutus. These are highly pictorial lines. When he names Brutus, he skilfully appeals to their hatred of ingratitude.

This was the most unkindest cut of all because Brutus was Caesar's angel and a stab from Brutus quite vanquished him. In a most masterly manner, he impassionates the mob into pity for Caesar. He exhibits Caesar's body to them saying "Look you here, Here is himself, marr'd, as you see, with traitors."

And then is an indirect manner he rouses their fury. He is no orator, he says, otherwise he would have put a tongue into every wound of Caesar so as to move even the stones of Rome to mutiny. This has the desired effect and they all shout "we'll mutiny." Finally, he appeals to their greed by telling them that Caesar has by his will felt money to each of them.

Antony's speech is, by all accounts, a masterly piece of oratory in which the speaker has used the various rhetorical devices to gain his object-irony, satire, sarcasm and pathos. By employing verse instead of prose he enhances the poetic as well as dramatic effect of his speech. His speech is a skilful mixture of real and artificial grief. It is "an interfusion of art and passion" and is a perfect speech of its kind. It is adapted to the understanding of the lowest mind as well as to appeal to the highest. Its pathos runs into the very quick of the listeners and when it is finished Caesar's gaping wounds are mightier than ever his conquests and prestige were. Its irony is biting so that Brutus and the other conspirators become the object of the listeners' fury.

Q. 3. Describe the character of Antony.

Ans. Antony appears at first as a devoted friend of Caesar's who wanted Caesar to assume the crown of an emperor. Brutus, and many like him, consider Antony

to be a worthless man, 'given to sports, to wildness, and much company. Cassius, a good judge of men, has however his suspicious of Antony. He believes him to be 'a shrewd contriver.'

Antony is like Cassius in certain respects. He is a practical man who does not make a fetish of his principles. He has very few scruples. He tells Octavius that they should use Lepidus ' as a property' for their advantage. Such a mean treatment of a colleague does not bespeak a noble nature. Again, although he makes much of the bequests in Ceasar's will before the Roman mob, he later tries to find out if the will may not be evaded and "Some charges in legacies" cut off. He shows himself to be a cruel man too. He barters away the life of his own nephew.

He is of course very clever and resourceful, and had an amazing knowledge of human nature. After the assassination of Caesar he is in a dangerous position. But he quickly comes to terms with the conspirators and saves his skin. The opportunity that Brutus gives him in allowing him to address the mob, Antony turns to his adventure with the resourcefulness of genius. He feels his way cautiously with the mob, and once sure of his position, he lashes his audience into fury against the conspirators. He exhibits all the qualities of a successful demagogue, a man who can sway the passion of the multitude. Cruel, unprincipled, self-indulgent, even cynical what redeems the character of Antony in his genuine love for Caesar. There is no insincerity here. Over the dead body of Caesar he takes the vow of vengeance and he keeps it. Even when he has everything to lose on account of his friendship to Caesar, Antony chooses the path of danger. We cannot but admire Antony for his devotion of Caesar.

Composition